A Treatiſe tending vnto a Declaration, *whether a man be in the eſtate of damnation, or in the eſtate of grace: and if he be in the firſt, howe hee* may in time come out of it: if in the ſecond, how he may diſcerne it, and perſeuer in the ſame to the end.

Reuiewed and corrected by the Author.

The poynts that are handled be ſet downe in the page following.

2. Pet 1. verſ. 10.

Giue all diligence to make your calling and election ſure: for if ye doe theſe things ye ſhall neuer fall.



Imprinted at London by the Widdow *Orwin, for Iohn Porter*, and *Iohn Legate*. 1595.

The Contents of the Booke.

How farre a reprobate may goe in Chriſtian Religion.

The eſtate of a true Chriſtian in this life: which alſo ſheweth how farre the Elect being called, goe beyond all Reprobates in Chriſtianitie.

A Dialogue to the ſame purpoſe, gathered out of the ſauorie writings of Maſter *Tindal* and *Bradford*.

How a Reprobate may performe al the Religion of the Church of Rome.

The conflicts betweene Sathan and a Chriſtian.

How the word of God is to bee applied aright vnto the conſcience.

Conſolations for the troubled conſciences of weake Chriſtians.

A Declaration of certaine ſpirituall Deſertions.

To the right

Worſhipfull and my Chriſtian friend Maſter Valentine Knightlie, Eſquire, one of *her Maieſties Inſtices of Peace in Northampton-ſhire.*

SIR, I pray you conſider with me an eſpeciall poynt of Gods word, carefully to be waied: it is this. [a] *Many profeſſors of Chriſt, in the daye of grace, perſwade themſelues that they are in the eſtate of grace; and ſo the true Church*

[a] *Math* 25. 1.2.3.4.5. 6.7.8.9.10. 11.12. *Luk.* 13.24. *A caueat to all protestants, of*

what estate or condition soeuer.

Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselues to bee in the estate of damnation remediless. A dolefull case, yet a most resolute truth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securitie & deadnes of heart, by which it comes to passe that they thīk it enough to make a common protestation of the faith; not once in all their life times, examining themselues whether they bee in the estate of grace before the eternall God or not. [b] And indeed it is a grace peculiar to the man Elect to trie himselfe whether he bee in the estate of grace or not.

b 2. Cor. 13. 5. Psal. 119. 59.

The

The further opening of the trueth of this poynt, as alſo the danger of it, I haue enterpriſed in this treatiſe; which I am willing to beſtow on you, both for the profeſſion of the faith, which you make, as alſo for that Chriſtian friendſhip, you haue ſhewed to me. Accept of it I pray you and vſe it for your edification. c Thus I commend you to God, & to the word of his grace, that is able to build you vp further & giue you an inheritance among them which are ſanctified. From *Cambridge* this 24. of Nouember. 1589. c *Act.* 20, 32

Your Worſhips to command,

William Perkins.

To the Christian Reader.

Good Reader, it is a thing to be considered, that a man may seeme both vnto himselfe & to the Church of God to bee a true professor of the Gospell, and yet indeede bee none. All professors that are of this sorte, are excellentlie described, Luke 8. verse 13. in these wordes: And they which are vpon the stonie ground are they, which when they shall heare, receiue the word with ioye: but hauing no roote, beleeue for a time, and in the time of temptation goe away: *where are to bee noted three thinges. First, their faith, in that they are saide to beleeue for a season. Secondly, the fruites of that faith, in that they are saide to receiue the worde preached with ioye. Thirdly, their vnsoundnes, in that they are compared*

pared to ſtonie ground, and in the time of temptation goe away.

Concerning their faith, whereas the ſpirite of GOD ſaith, that they doe beleeue, theſe things are to bee conſidered. Firſt, that they haue the knowledge of the worde of God. Secondly, that they both can and doe giue aſſent vnto the worde of God, that it is moſt true. Thirdly, in more ſpeciall manner they giue aſſent vnto the couenant of grace made in Chriſt, that it is moſt certaine and ſure: and they are perſwaded in a generall and confuſed manner, that GOD will verifie the ſame couenant in the members of his Church. This is all their faith; which indeede proceedeth from the holy Ghoſt, but yet it is not ſufficient to make them ſound profeſſors. For albeit they doe generallie beleeue Gods promiſes, yet herein they deceiue themſelues, that they neuer applie and appropriate the ſame promiſes to their owne ſoules. An example of this faith wee haue, Iohn 2. verſ. 24 where it is ſaide: that when our Sauiour Chriſt came to Ieruſalem at the feaſt of Easter, manie beleeued in his name, and yet he would not commit himſelfe vnto them, becauſe hee knewe them all, and what was in them.

To come to the ſeconde thing, thoſe profeſſors which are indewed with thus much grace, as to beleeue in Chriſt in a confuſed manner,

goe yet further: for this their faith though it bee not ſufficient to ſaluation, yet it ſheweth it ſelfe by certaine fruites which it bringeth foorth: for as a tree, or a braunch of a tree that hath no deepe rooting, but either is couered with a fewe moules, or elſe lyeth in the water, at the ſeaſon of the yeare bringeth foorth leaues and bloſſomes, and ſome fruite too, and that for one or two, or moe yeares: ſo one that is an hearer of the worde, may receiue the worde: and the worde as ſeede, by this generall faith may bee ſomewhat rooted in his heart and ſetled for a ſeaſon, and may bring foorth ſome fruites in his life peraduenture verie faire in his owne and other mens eyes: yet indeede neither ſound nor laſting, nor ſubſtantiall. What theſe fruites are, it may be gathered forth of theſe words, where it is ſaid, that they receiue the worde with ioye, when they heare it: for heere may be gathered. First, that they doe willingly ſubiect themſelues to the miniſterie of the worde. 1 Secondly, that they are as forward as any, and as ioyfull in frequenting Sermons. 2 Thirdly, that they reuerence the Miniſters whom they ſo ioyfully heare. 3 Laſtly, they condemne them of impietie, which will not be hearers, or be negligent hearers of the word. 4

Now, of theſe and ſuch like fruites, this may bee addded: though they are not ſound, yet they are voyde of that groſſe kinde of hypocriſie.

For

Marke, that there is a true faith, wrought by the holie Ghoſt, verie like ſauing faith, yet not ſauing faith.

For the mindes of thoſe profeſſors are in part inlightened, and their hearts are indued with ſuch a faith, as may bring foorth theſe fruites for a time: and therefore herein they diſſemble not that faith which they haue not: but rather ſhewe that which they haue. Adde hereunto, that a man being in this eſtate, may deceiue himſelfe and the moſt godly in the worlde, which haue the greateſt gifies of diſcerning, how they and their brethren ſtand before the Lord: like as the figge tree with greene leaues deceiued our Sauiour Chriſt as he was man: for when in his hunger hee came vnto it to haue had ſome fruite, he found none.

If this bee ſo, it may bee then required, howe theſe vnſound profeſſors differ from true profeſſors. I anſwere, in this they differ, that they haue not ſounde hearts to cleaue vnto Chriſt Ieſus for euer. Which appeareth in that they are compared to ſtonie ground. Now, ſtonie grounds mingled with ſome earth are commonly hotte, and therefore haue as it were ſome alacritie and haſtines in them, and the corne as ſoone as it is caſt into this grounde, it ſprouteth out verie ſpeedilie, but yet the ſtones will not ſuffer the corne to bee rooted deepely beneath, and therefore when Summer commeth the blade of the corne withereth with rootes and all. So it is with theſe profeſſors: they haue in their hearts ſome

good

good motions of the holy Ghoſt, to that which is good: they haue a kinde of zeale to Gods word, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But theſe good motions and graces are not laſting, but like the flame and flaſhing of ſtrawe and ſtubble: neither are they ſufficient to ſaluation.

With the true profeſſors it is farre otherwiſe: for they haue vpright and honeſt hearts before the Lorde, *Luk.8. verſ.15.* And they haue faith which worketh by loue. *Galath.5. verſ.6. And that Chriſtian man which loueth God, whatſoeuer ſhall befall, yea though it were a thouſand deaths, yet his heart can neuer bee ſeuered from the Lorde and from his Sauiour Chriſt: as the ſpouſe ſpeaketh vnto Chriſt of her owne loue, Cant.8.verſ.6.* Set me as a ſeale on thy heart, as a ſignet vpon thy arme: for loue is as ſtrong as death: Iealouſie is as cruell as the graue; the coales thereof are fierie coales and a vehement flame. Much water cannot quench loue, neither can the floudes drowne it: if a man ſhould giue al the ſubſtance of his houſe for loue, they would greatly contemne it.

Wherefore (good Reader) ſeeing there is ſuch a ſimilitude and affinity betweene the temporarie profeſſor of the Goſpell, and the true profeſſor of

the

the ſame: it is the duetie of euery Chriſtian to trie and examine himſelfe whether hee bee in the faith or not. 2. Cor. 13. verſ. 5. And whereas it is an hard thing for a man to ſearch out his owne heart, we are to pray vnto God that he would giue vs his ſpirite to diſcerne betweene that which is good and euil in vs. Now, when a man hath found out the eſtate of his heart by ſearching it, hee is further to obſerue and keepe it with all diligence. *Prouer. 4, verſ. 23. that when the houre of death, or the day of triall ſhal come, he may ſtand ſure and not be deceiued of his hope.*

And for this purpoſe I haue deſcribed the moſt of theſe ſmall treatiſes which followe, to miniſter vnto thee ſome helpe in this examining and obſeruing of thine owne heart. Reade them and accept of them, and by the bleſſing of God they ſhall not be vnprofitable vnto thee.

And if they ſhal any whit help thee, helpe me alſo with thy prayers. 1595.

FINIS.

CERTAINE PROPOSITIONS DECLARING HOW farre a man may goe in the profession of the Gospell, and yet be a wicked man or a Reprobate.

I.

A Reprobate hath in his mind a certaine acknowledge of GOD, of common equitie among men, of the difference of good from bad: and this ariseth partly from nature, partly from the contemplation of Gods creatures, in which the wisedome, the power, the loue, the mercie, the maiestie of God is perceiued. a *Rom* 1.21 *Esai* 29.13

II.

This knowledge is onely generall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example, he knoweth

that there is a God, and that this God must bee worshipped: come to particulars, who GOD is? what a one hee is? how hee must bee worshipped? Here his knowledge faileth him, and he is altogether vncertaine what to do to please God.

III.

By reason of this knowledge, the reprobate doth giue consent, and in his heart subscribeth to the equitie of Gods law: as may appeare by the saying of Medea: *Video meliora, proboque; deteriora sequor.* That is, I knowe what is best to be done, and like it; yet I do the worst. This approbation in the reprobate commeth from constraynt, and is ioyned with a disliking of the lawe: in the elect being called, the [b] approbation of the lawe, proceedeth from a willing and readie minde, and is ioyned with loue and liking.

b *Rom.* 7. 15.

IIII.

And by reason of this light of nature, a meere naturall man, and a reprobate may bee subiect to some temptations: for example, hee may bee tempted of the diuell, and of his owne corrupt flesh, to beleeue that there is no GOD at all. As Ouid sayth of himselfe, *Eleg.* 3. 8. *Sollicitor nullos esse putare deos:* I am oft tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart

heart may bee an Atheist, as Dauid sayth: c *the foole hath said in his heart there is no God.* And a man may now a daies finde houses and townes full of such fooles: Nay, this glimmering light of nature; except it bee preserued with good bringing vp, with diligent instruction, and with good companie, it will bee so darkened, that a man shall knowe very little, & leade a life like a very beast: as experience telleth, and Dauid knew very wel: who saith, d *Man is in honour, and vnderstandeth not; hee is like to beasts that perish.*

c *Psal.* 14. 1 *Rom.* 3. 10; 11;

d *Psal.* 49. 20;

VI.

Wherefore, this knowledge which the reprobate receiueth from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before Gods iudgement seate, e it cutteth off all excuse, which he might alleadge: why he should not be condemned.

e *Act.* 14. 17 *Rom.* 1. 21;

VII.

f Beside this naturall knowledge, the reprobate may be made partaker of the *preaching of the word, and be illuminated* by the holy Ghost; and so may come to the knowledge of the reuealed will of God in his word.

f *Heb.* 6. 4; 2. *Pet.* 2. 23;

VIII.

Thus, when they heare the preaching of the word, God profereth saluation to them, & *calleth them;* g yet this calling is not so effectuall

g *Matt.* 22. 14

Luk.13.14. Prou.1.24. Iohn 9.41. Luk.14.0. in them as it is in the elect children of God. For the reprobate, when he is called, he liketh himselfe in his owne blindnes, and therefore neither will he; and if he would, yet could hee not answere, and bee obedient to the calling of GOD. The elect being called, with speede hee answereth, and commeth to the Lord, and his heart being readie, giueth a strong and a loude *eccho* to the voyce of the Lord. This *eccho* wee see in Dauids heart: [h] *When* (saith he) *thou saydest, Seeke ye my face: mine heart answered vnto thee; O Lord, I will seeke thy face.* And God himselfe speaketh the same of his children, Zacha. 13.9. *They shall call on my name, and I will heare them: I will say, it is my people,* (now marke the *eccho*) *and they shall say, the Lord is my God.*

h *Psal.27.8*

IX.

After that he hath an vnderstanding of Gods word, [i] he may *acknowledge the* trueth of it, *and confesse it:* and if need require, be *a defender of it:* As Iudas was, and Iulian *the Apostata.*

i *Heb.10.26* *Act.1.16.* 17

X.

The reprobate may haue a feeling of his sins, and so acknowledge them, and the punishmẽt due vnto them: [k] as Saule did; who said, *I haue sinned: come againe my sonne Dauid: for I will doe thee no harme, because my soule was precious in thy eyes this day: Behold I haue done foolishly, and haue erred exceedingly.* Thus did Caine, [l] when he sayd, *my punishment is greater than I*

k *1.Sam.29* 21

l *Gen.4.13.*

can

can beare. [m] Galerius Maximinus, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number of wormes continually crawled foorth of his bodie, & such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, hee began to perceiue his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chiefrulers about him, he commanded that all within his Dominions should cease to trouble Christians, and in all hast hee made a lawe for the peace and libertie, and the publike meetings of Christians.

m *Euſ. lib. 8 cap. 17. 18.*

XI.

The reprobate hath oftentimes feare & terror of conscience: but this is onely, because he considereth the wrath and vengeance of God, which is most terrible. When Paule preached before Fœlix, and by the maiestie of Gods spirit, did (as it were) thunder from heauen against his sins, doubtlesse, he made his heart to ake, & euery ioynt of him to tremble. [n] Ecebolius a Philosopher of Constantinople, in the dayes of Constantius, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder Iulian, he fell from that religion vnto Gentilisme. But after Iulians death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror

n *Socrat. lib. 3. cap. 11*

of his own conscience for his wicked reuolting, he cast himself down on the ground before the doores of the Church crying aloud, *Calcate me salem insipidum:* Trample on me vnsauerie salt. And the diuell beleeueth the word of God, & at his own damnation he trembleth. These seruile feares, though they harden the heart of the reprobate, as heat doth the yron, after it hath bin in the furnace: yet these feares in the childrē of God, [p] *are very* good preparations, to make thē fit to receiue grace: like as wee see the needle which soweth not the cloath, yet it maketh a passage and entrance for the thread, which serueth for this vse, to sowe cloth together.

p *Act.* 2.37 *Rom.* 8.15.

XII.

A reprobate before he commit a sin, is often vexed within himselfe, and feareth to commit it: not because he hateth & disliketh the sinne for it selfe, but because he cannot abide the punishment due vnto the sin. [p] When the daughter of Herodias danced before Herod, and pleased him: that hee might doe her a pleasure, hee bad her aske what she would: she asked Iohn Baptists head in a platter: Herod did graunt her request, but yet he had a grudging in heart, and he was sore grieued at it. [q] In like manner, Pilate was very much troubled inwardly, before he condemned our Sauiour Christ.

p *Mark* 6. 20.26.

q *Mat.* 27. 19.24.

XIII.

After hee hath committed a sinne, hee [r] *sorroweth*

r *Mat.* 27.3 *Heb.* 12.17.

rowth and repenteth: yet this repentance hath two wants in it. First, he doth not deteſt his ſin, & his former conuerſation when he repenteth: he doth bewaile the loſſe of many things which he once enioyed: hee cryeth out through very anguiſh, and through the perplexities which God in his iudgement laieth on him: yet for his life, he is not able to leaue his filthie ſin: and if he might bee deliuered, hee would ſinne as before. [r] Eſau wept before his father with great yelling and crying, but after he was gone from his fathers preſence hee hated his brother, who had got his bleſſing, and in contempt of his father, choſe him a wife againſt his liking. Pharao, as oft as the Lord layd any calamitie on him, [s] hee euermore deſired to bee deliuered from it, yet afterward alwayes hee returned to his olde byas agayne. Fœlix trembled before Paule: for all that, hee could not leaue his couetouſneſſe, but euen then hee ſought for a bribe. Secondly, the reprobate, when he repenteth, he cannot come vnto God, and ſeeke vnto him: he hath no power, no not ſo much as once to deſire to giue one little ſobbe for the remiſſion of his ſinnes: if he would giue al the world hee cannot ſo much as giue one rappe at Gods mercie gate, that hee may open to him. Hee is verie like a man vpon a Racke, who cryeth and roreth out for very payne, yet cannot deſire his tormentor to eaſe him of his payne.

[r] Gen. 27. 38. & 27. 41. & 28. 9.

[s] Exod. 8. 8.

Matth. 7. 7.

u Gen.4.4. 1.Sa.31.4. Mat.27.5. u Cain would haue been void of his trembling, but he could not aske pardon of his sinne from his heart: neither could Saul, or Iudas, or now can the Diuell.

XIIII.

The reprobate may humble himselfe for some sinnes which he hath committed, & may declare this by fasting and teares. When Eliah reproued Ahab for his Idolatrie, and threatned him from the Lord, it is sayd, that when he had heard these words, x *he rent his clothes, and put sackcloth vpon him, and fasted, and went softlie, in token of mourning: and this* humiliation stayed Gods wrath for a time.

x 1 Reg.21 27.29

XV.

He may confesse his sinnes, euen his particular sins before men: but this is only then, when his soule is tormented for them, and can finde no ease. For then he sticketh not to vtter his secret filthinesse to the hearing of all men, and to the open shaming of himselfe. When GOD smote all that was in the fields of Ægypt with hayle, then Pharao sent, and called for Moses and Aaron, and sayd vnto them: y *I haue now sinned, the Lord is righteous, but I and my people are wicked: pray yee vnto the Lorde (for it is enough) that there bee no more mightie thunders, &c.* So Iudas, when he saw that Christ was condemned, & felt an hell in his conscience, brake out, and said, *I haue sinned in betraying the innocent*

y Exo.9.27. Numb.22. 34

cent blond. And the experience of these dayes giueth fearefull examples for the proofe of this poynt.

XVI.

He hath often a desire to be like the children of God in happines, & to be saued: not because he hath any loue to the kingdome of God, but because he is afraid of hel. As Balaam ouerpressed with a feare of Gods iudgemēt, praied thus:

z *Oh that my soule might die the death of the righteous, and that my last end might be like his.* z *Numb* 23 10

XVII.

The wicked in their distresse may pray to God, and God may heare their prayers, and graunt them their request, a as the Israelites, wickedlie murmuring agaynst GOD, desired flesh in the wildernesse: God heard their crie, and rained Quailes among them. But God heareth the wicked after one sort, and thē that feare him after another: them that feare him, he granteth their requests of loue and mercie: to the other of indignation and anger. b As may appeare in the Israelites, who when they were in eating of their Quailes, & the meat was within their teeth, God in his anger stroke them with a sore plague. And (which is more strange than this) God hath performed that which he hath promised to the vnbeleeuers, though they refused to aske it at his hands, euen then when they were particularly cōmanded: c of this thing we

a *Numb.* 18 18

b *Numb* 11 33. *Psal.* 78. 31

c *Esa.* 7. 11

haue

haue a worthy example in king Achas, who vtterly refused to haue a signe of his deliuerance, & the confusion of his enemies, when God offered it to him, & yet the Lord deliuered him.

XVIII.

The reprobate may yet goe further in the profession of religion, and may seem for a time to bee planted in the Church: for he dooth beleeue the promises of God made in Christ Iesus, yet so that hee cannot applie them to himselfe. In this thing the elect and the reprobate
1 differ. The reprobate [d] *generallie in a confused*
[d] Luk.8.13 *manner*, beleeueth that Christ is a Sauiour of some men: and he neither can, nor defireth to
2 come to the particular applying of Christ. The elect beleeueth, that Christ is a Sauiour of him
3 particularly. The reprobates faith may perish in this life, but the faith of the elect cannot. The reprobate may be perswaded of the mercie and goodnes of God towards him for the present time in the which he feeleth it: the elect is not only perswaded of the mercies he presently enioyeth, but also he is perswaded of his eternall election before the foundation of the worlde, and of his euerlasting life, which yet he doth
[e] Iob 13.15 not enioy: Yea [e] *if God would confound him, and he sawe nothing but present death*, and hell fire: yet such is his nature, that still hee would beleeue; for faith and hope are not grounded vpon sense and feeling; but are the euidence of

those

thoſe thinges which were neuer yet ſeene or felt. The life of the faithful is hid in Chriſt, as the ſappe in the roote of the tree: their life is not in ſenſe and feeling, but in hoping and beleeuing: which oftentimes are contrarie to mans ſenſe and feeling.

XIX.

After that he hath receiued a generall, and a temporall faith in Gods heauenly worde, & his moſt merciſull promiſes of euerlaſting life cõtained therein, by the power of the ſpirite of God, † *he commeth to haue a taſte in his heart* of the ſweetnes of Gods mercies, & a reioicing, in conſideration of the *election, adoption, iuſtification, & ſanctification* of Gods children. But what is this taſte? I expreſſe it thus, after the meaning of Gods word. Suppoſe a banket prepared, in which are many ſweet, and pleaſant, and daintie meates. At this banquet, ſuch as are the bidden gueſts, they muſt bee ſet downe, they ſee the meats, they taſte them, they chaw them in their mouthes, they digeſt them, they are nouriſhed, fed, and ſtrengthened by them: they which are not bidden to this feaſt, may ſee the meates, handle them, and taſte of them, to feele how good they are: but they muſt not eate and feede of them. The firſt reſemble the elect, which truely eate, digeſt, and are nouriſhed by Chriſt vnto euerlaſting life, becauſe they haue great abundance of the vitall heate

† *Heb.* 6. *Mat.* 13. 20

of

of Gods holie ſpirite in them, and doe feele ſenſibly his grace and vertue in them, to ſtrengthē them and guide them. The ſecond ſorte truelie reſemble the reprobates; which neuer in trueth enioye Chriſt, or anie of his benefites appertaining to ſaluation: but onely ſee them, and haue in their hearts a vaniſhing, but no certaine or ſound feeling of them; ſo that they may bee changed, and ſtrengthened, and guided thereby. To vſe another ſimilitude. The reprobates haue no more feeling, and enioying of Chriſt and his benefites, than thoſe men haue of the Sunne, which ſee onely a glimmering of his light at the dawning of the day, before it riſeth. § Contrariwiſe, the Elect, they haue the *day-ſtarre*, euen the Sonne of righteouſneſſe, Ieſus Chriſt, *riſing in their hearts*; the *day ſpring from an high dooth viſite them*, *the glorie of GOD doth riſe vpon them*: they haue their eyes *annoynted with the oyntment of the ſpirite*, which is *the true eye ſalue*, and doe plainelie behold this Sonne of righteouſneſſe; they enioy his preſence, they effectuallie feele his comfortable heate to quicken and reuiue them.

§ 2. *Pe.* 1.14
1. *Iohn* 2.8.
Luk. 1.72.
Eſa. 60.1.2

XX.

From this ſenſe and taſte of Gods grace proceede many fruites: as firſt generally, hee may doe outwardly al things which true Chriſtians doe, and hee may leade ſuch a life here in this world,

world, that although he cannot attaine to saluation, yet his paines in hell shal be lesse: which appeareth, in that our Sauiour Christ sayth: [h] it shall be easier for Tyrus and Sydon, for Sodom and Gomorrah, than for Capernaum, and other Cities vnto which he came, in the day of iudgement.

h *Mat.* 11. 20. 21. 22. 23.

XXI.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is only because God bestoweth benefites and prosperitie vpon him: As appeareth in Saul, [i] Who loued God for his aduauncement to the kingdome: and here is a difference betweene the Elect and Reprobate: the Elect loue GOD, as children their fathers: but Reprobates, as hirelings their Masters, whome they affect not so much for themselues, as for their wages.

i 1. *Sa.* 10. 9

XXII.

Also, a reprobate hath often a reioycing in doing those things which appertaine to the seruice of God, as preaching and prayer. [k] Herod heard Iohn Baptist preach *gladly*: [l] and the second kind of naughtie ground receiueth the word preached *with ioy*.

k *Mark.* 6. 20.

l *Mat.* 13. 20.

XXIII.

A Reprobate often desireth them, whom hee thinketh to bee the children of GOD, to pray for him: [m] As Pharao desired Aaron and Moses

m *Exod.* 9. 27.

n *Act.* 8.24. Moſes to pray to God for him. n So did Simon Magus deſire Peter to pray that none of the thinges which hee had ſpoken agaynſt him, ſhould come to paſſe. But yet they cannot pray themſelues, o becauſe they want the ſpirite of Chriſt.

o *Rom.* 8.16 26

XXIIII.

He may ſhew liking to Gods Miniſters, hee may reuerence them, and feare to diſpleaſe them. p Thus did Simon Magus, who at Philips preaching *beleeued*, *wondred* at his miracles, and kept *companie* with him. q And Herode is ſayd to *feare* Iohn, knowing that hee was a iuſt man and holie: alſo he gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Chriſtian, r yet in a generall Parliament held at Epheſus, he made an act in the behalfe of Chriſtians: that if any man ſhould trouble or accuſe a Chriſtian, for being a Chriſtian: the partie accuſed ſhould goe free though he were found to bee a Chriſtian, & the accuſer ſhould be puniſhed. f And Plinius Secundus, gouernour of Spayne vnder Traianus the Emperour, when he ſawe an innumerable companie of Chriſtians to be executed; being mooued with compaſſion, hee wrote in their behalfe, being no Chriſtian, vnto Traianus to ſpare them that could bee charged with no crime: and his letter is yet extant.

p *Act.* 8.13.

q *Mar.* 6.20

r *Euſe. lib.* 4

f *Pli. lib.* 10. *Epi.* 97.

XXV.

Hee may bee zealous in the Religion which hee profeſſeth, and fall from that profeſſion, as the Galathians did, [t] who, after that they had *receiued Paul as an Angell*, and would haue *plucked out their eyes* to haue doone him good: yet they fell from the doctrine which hee had taught them to iuſtification by the workes of the Lawe, which flat ouerthroweth iuſtification by faith alone. [*] The ſame appeareth in Iehu, who was very zealous for Gods cauſe, and for the defacing of Idolatrie, and thereupon God bleſſed him in his children: yet neuertheleſſe he was a wicked man, [x] *and followed the vile ſinnes of* Ieroboam *his father.*

t *Gal.*4.16.

* 2. *King.* 10.16.

x *&* 30.31.

XXVI.

[y] After that he hath ſinned, he doth *immagine things* in which hee is faultie, amend and reforme his life, and dooth profeſſe great holines outwardly. Herode, hee did many things which Iohn Baptiſt in preaching mooued him vnto: Saul, when hee was to bee choſen King; profeſſed great humilitie. They may repreſſe their vices and corruptions, and ſo moderate themſelues that they breake not out [z] as did Haman; of whome it is written: that when he was full of indignation againſt Mordecai, yet hee refrained himſelfe. And herein the elect & the reprobate differ: for [a] the elect

y 2. *Pet.* 2. 20. *Hoſe.* 6. 4. 1. *Sam.* 9. 21

z *Heſt.* 5. 9. 10.

a 1. *Theſ.* 5. 23

are

are somewhat reformed in euerie one of their sinnes. But the reprobate, though he be amended in many faults: yet some one fault or other, hee cannot abide to haue it reformed; and by that, in a vile manner the diuell wholie possesseth him. As Herod, who did many things, yet would not leaue his brothers wife. And no doubt, in Iudas most of his sinnes in appearance were mortified: and yet by couetousnes the diuell possessed him, and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondly, in Infidels liuing honestlie, the spirite of God brideleth the force of sinne, and the corrupt nature that it breake not out, as it doth in many other: But in Christians that are indeede godly, the same spirite not onely represseth the corruption of nature outwardly: but also mortifieth it within at the roote, and regenerateth the whole man into a newe creature. Thus then neither the faithfull nor Infidels doe effect anie thing that is laudable but by the spirite of GOD: the faithfull by the spirite of regeneration: Infidels, by the same spirite, onely suppressing the outward act of sinne.

XXVII.

Beside this, he may haue the gift of *working miracles*, of casting forth diuels, of healing, and such like: [a] And this power of doing straunge

a *Mat.*7.22 *Mar.*9 38.

miracles,

miracles, shall bee vsed as an excuse of some of the reprobates, in the day of iudgement.

XXVIII.

Oftentimes, vnto him is giuen the giftes of the holy Ghost, to discharge the most waighty calling that can bee in any common wealth. And this is meant, when God is sayd, [b] *to giue Saule another heart*: that is, such vertues as were meete for a King. b 1. Sam. 10 9

XXIX.

A reprobate may haue the worde of God much in his mouth, and also may be a preacher of the word, [c] for so *prophecying in Christs name*, shall be vsed as an excuse of reprobates: and we know that among the twelue Apostles, [d] Iudas was a reprobate. And this may bee well perceyued in the resemblance of tasting; which the Author to the Hebrues vseth. We know, that cooks commonly, which are occupied in preparing of banquets, haue as much feeling and seeing of the meate, as any other: and yet there is none that eateth lesse of it than they: for their stomackes are cloyed with the smell and taste of it: So, in like manner it may come to passe, that the Minister which dresseth and prouideth the spirituall foode, may eate the least of it himselfe: and so, labouring to saue others, he may be a reprobate. And it is thought, that some of them which built the Arke, were not saued in the arke, but perished in the floud. c Mat. 7.22 d Act. 1. 16. 17 Coloss 4. 2. Tim. 4. 10

XXX.

When as a reprobate professeth thus much of the Gospel, though in deed he be a goat; yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is folded in the same fould with them. e He is counted a Christian of the children of God, & so hee taketh himselfe to bee; no doubt because through the dulnesse of his heart, hee cannot trie and examine himselfe, and therefore truely cannot discerne of his estate; whether he be in Christ or not: and it may be thought, that Sathan is readie with some false perswasion to deceiue him. For this is his propertie, that vpon whome God threatneth death, there Satan is bold to pronounce life and saluation: & on the contrarie, to those, to whom God pronounceth loue and mercy, to those (I say) he threatneth displeasure and damnation, such malice hath he against Gods children.

e *Iob.2.23, 24,25*

XXXI.

And hereby it commeth to passe, that an * hypocrite may bee in the visible Church, and obey it in the word and discipline, and so be taken for a true member of Christ: when as a man indeede regenerate may bee excommunicate, and ende his life before hee bee receiued againe: for this is the ende of excommunication, that *the flesh*, that is, the part vnregenerate, *may bee destroyed*: and *the spirite*, that is, the parte vnregenerate, *may be kept aliue in the daye*

* *The elect may bee of the Catholike Church and not of the visible, and the reprobate may be of the visible and not of the Catholike.*

a 1.Co.:.5.

daye of the Lord. Now, the man in whom is spirite and flesh, [b] must needes bee the child of God, because this argueth that hee hath the sanctifying spirite of Christ. Againe, Paul when he biddeth the Corinthians to comforte the incestious man, [c] *least through the sleight of Satan he should be ouerwhelmed of ouermuch heauines*, giueth men to vnderstand, that hee might haue ended his life in great extremitie of sorrowe, before hee had been visibly receiued into the Church againe.

b *Rom.8.9. 11*

c *2.Cor.2.7. 11.*

XXXII.

Though God will neuer adopt any reprobate: yet by the adoption of the elect they may receiue profite. For they finde the blessing of God to bee on them, by reason that they dwell together, and haue societie with the children of God. [d] For Noahs sake euery one in his family is saued in the floud. For Lots cause the men of Zoar are preserued from the fire. And God would haue spared Sodome, if there had beene but ten good men in it. For Rahabs cause, her familie and kindred are at libertie in Iericho. When Ioseph was in Putiphars house, all things prospered well. [e] For Samuels cause the Israelites were deliuered from the Philistines: [f] And for Pauls cause they which were with him in the ship, were preserued. And againe, a reprobate by meanes of the fayth of either

d *Gen.7.1. Gen.19.21. and 18.32. and.39.3.*

e *1.Sam.7. 13*

f *Act.27.24*

of his parents may bee within Gods couenant, and ſo may bee made partaker of Baptiſme, one of the ſeales of the couenant. For ſo God made his couenant with Abraham, g that hee would be not onely his God, but alſo the God of his ſeede after him: h which Paule expoundeth not of a fewe, but of all nations. Alſo hee ſaith manifeſtly that thoſe children, either of whoſe parents are beleeuers, i *are holy:* which *holines* is not inherent in their perſons, but onelie outwarde: and it is a ſpirituall prerogatiue graunted them of God, in that he vouchſafeth them to bee in his couenant: whereby they are diſtinguiſhed from the wicked and prophane men of the worlde.

g *Gen.* 17. 7. 10
h *Gal.* 3. 8.
i 1. *Cor.* 7. 14 *Rom.* 11. 16

XXXIII.

Beſides this, reprobates haue ſome prerogatiues of God: k as that hee is *patient towardes them:* that before he will deſtroy them, he vſeth manie meanes to winne them: that they commonly ſpend all the dayes of their liues in proſperitie: inſomuch, that it is ſayde of them in the Pſalme: l *that they goe in continuall proſperitie vnto their death, and pine not away as the children of God doe.* m But after a certaine time GOD in his iuſt iudgement hardneth their hearts, blindeth the eyes of their mindes, he maketh their heads giddie with a ſpiritnall drunkennes, & by the ſtrength of their inward luſts, as alſo by the effectuall operation of Satan, they fall

k *Rom* 9. 22 *and* 2. 4. 5. *Gen.* 6. 3.
l *Pſa.* 13. 12.
m 2. *Pet* 2. 22. 1. *Tim.* 1. 4. 2 *Theſ.* 2. 6. *Eſay* 29. 10.

fall to open infidelitie, and contempt of Gods word, and so run headlong to their owne damnation, and perish finally. And in this they are like to haukes, which so long as they liue are caried on the hands of noble men: but when they are dead, they are cast on the dunghill. [n] Iulian the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterwarde hee fell and wrote a Booke agaynst the Religion of Christ, answered by Cyrill: and on a time, in a battell agaynst the Persians, was thrust into the bowels with a dart, no man then knewe howe, which dart hee pulled out with his owne hand, and presentlie bloud followed, which as it gushed out, he tooke it in his hande, and floung it into the ayre, saying, *Vicisti Galilæe, vicisti.* O thou Galilean (meaning Christ) thou art the conquerour: thou art the conquerour: thus he ended his dayes in blaspheming Christ whome he had professed.

n *Theodor. lib. 3. Hist. cap. 25. Iacob. Bergo. Cron.*

The reason of this Apostasie is euident. [o] Seede, that is not deepely rooted in the earth, at the beginning of the yeare, springeth vp; it is greene, and bringeth forth leaues and flowers, and (it may be) some kinde of fruite too: when the heate of Summer commeth, it parcheth the earth, and the corne wanting deep rooting, and therefore wanting moysture, withereth away. Gods word is like seede; which that it may

o *Matt. 13. 28*

bring forth fruite vnto euerlasting life, it must be first receiued of the ground: secondly, it must be rooted: the receiuing of it, is when the mind vnderstandeth it, and remembreth it: the rooting of it, is when being beleeued it pearceth to the heart, and taketh hould of the affections: This rooting is of two sorts: the first is, when the word rooteth, but not deep enough, as whē the word is receiued into the mind, & into the hart, by the ioy of the heart, but not with the residue of the affections. The Second, is a deepe and a liuely rooting of the word, when the worde is receiued into the minde and into the heart by the will and all the affections of the heart. The first kinde of rooting of the worde, befalleth to a reprobate, who *vnderstandeth* and *reioyceth* in the promises of saluation, yet hee doth not put any confidence in them: he cannot rest in them, hee doth not reioyce that his name is written in the booke of life, he doth not worke out his saluation with feare and trembling. In a worde, his heart is in part softned to reioyce at the preaching of the worde of God: p yet *his heart is not opened*, as Lydias was; not *enlarged* (as Dauid sayth) to imbrace the trueth: but the Elect, he receiueth the word; not onely into his minde, least it should be onely an imagination, but also it is deepely rooted in his heart. For,

p *Act.*16.15
*Psa.*119.32

1 In sure confidence hee resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 22.

2 He

2 Hee hopeth and longeth to see the accomplishment of it. 1. Thess. 1. 10.

3 Hee heartily loueth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

4 He reioyceth in it, and therefore doth meditate on it continually. Luk. 10. 20. Rom. 5. 2.

5 Hee hateth all doctrines which are against it.

6 Hee is grieued when hee dooth any thing that may hinder the accomplishment of it. Mat. 26. 75.

7 He vseth the meanes to come to saluation, but with feare and trembling. Phil. 2. 12.

8 Hee burneth with zeale of the spirite, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe, that the Reprobate falleth away from fayth in the day of triall and temptation, but the elect cannot bee changed.

XXXIIII.

Thus it appeareth, how farre a reprobate may proceed in religiō: the consideratiō of this point I direct vnto 2. sorts of men. Carnall gospellers, and Papists. Carnall gospellers are such among vs, as know the word but obey it not; or such, as bearing a profession neither know it nor obey it. And the best of these com short of reprobates in

two points. 1. In faith, they come ſhort of the diuel moſt of them. The diuel *beleeueth & trembleth*: but they contrariwiſe liuing in their ſins, *beleeue and hope*. How comes this to paſſe? The diuell knoweth the Goſpel, and the points of it: and withal he beleeueth the terrible threatnings of the lawe; and therefore trembleth. Drowſie proteſtants beleeue the Goſpell as the diuell doth; though he conceiues the points of it better than they doe: as for the law and the threatnings therof, they do not beleeue them: and that makes them euen when they liue in their ſinnes to hope and preſume of mercie. Therefore the diuell beleeues more of Gods worde than they doe. Secondly, they come ſhort of wicked men in outward obedience. The yong man not yet conuerted to Chriſt, when hee was bidden to keepe the commandements of the ſecond table,
Mar. 10. 20. anſwered, that *hee had kept them from his youth*: and therefore our Sauiour Chriſt looked vpon
Verſe 21. him, and *loued him*; although this external obedience was not ſufficient: for Chriſt telleth him that *one thing is wanting vnto him*. And in an other place he ſaith, *except your righteouſnes exceed the righteouſneſſe of the Scribes and Phariſies, you cannot enter into the kingdome of heauen*. Now the careleſſe Goſpeller is farre from performing this; inſomuch that commonly hee makes an open practize of ſinne one way or other

The causes of their careleſnes are, firſt a perſwaſion that a man may repent when hee will: becauſe the Scripture ſayth, *At what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, God will put all his wickedneſſe out of his remembrance.* But indeede late repentance is ſeldome true repentance; and it may be iuſtly feared, leſt that repentance, which men when they are dying frame to themſelues, dye alſo with them. Secondly, they flatter themſelues, imagining that the beſt man that is, hath ſeuen falles euery day into groſſe ſinnes: whereas the place which they abuſe out of the Prouerbs: *The righteous man falleth ſeuen times in a daye and riſeth againe:* is rather to bee vnderſtoode of falles into affliction, than of falles into actuall ſinnes. Thirdly, they deceiue themſelues, moſt falſely thinking, ſmall ſinnes, or hidden ſinnes to bee no ſinnes: and groſſeſt ſins in which they liue and lye moſt dangerouſly, to be but ſinnes of infirmitie. *Prou.24.16*

XXXV.

By this which hath beene ſayd, the profeſſours of Chriſtian religion are admoniſhed of two thinges. First, q that they vſe moſt paine-full diligence in working their ſaluation, in attayning to faith, in dying to ſinne, in liuing to newnes of life: and that their hearts bee neuer at reſt, till ſuch time as they goe beyond all reprobates in the profeſſion of Chriſt Ieſus. Seeſt thou

q *Phil.2.12* *1.Pet.2.17* *Ro.11.20.*

thou how farre a reprobate may goe? presse on to the straight gate with mane and might, with all violence lay hold on the kingdome of heaue. Shall Herod feare and reuerence Iohn Baptist, and heare him gladly? & wilt thou neglect the Ministers, and the preaching of the word? shal Pharao confesse his sinne, nay shall Satan beleeue and tremble? And wilt not thou bewayle and lament thy sinnes, and thy wicked conuersation? It behoueth thee to feare and take heed, lest wicked men, and the Diuell himselfe rise in iudgement and condemne thee. For if thou shalt come short of the dueties of a reprobate, and doe not goe beyond him in the profession of the Gospell, sure it is, thou must looke for the reward of a reprobate.

The second thing is, that the professor of
1 Cor. 11. 31 the Gospell, [r] diligently trie and examine him-
Psa 16.12. & 119.59. selfe, whether hee is in the state of damnation, or in the state of grace: whether hee yet beare the yoke of Sathan, or is the adopted childe of God. Thou wilt say, this needs not, thou professest the Gospell, and art taken for a Christian: Yet marke and consider, that this often befalleth reprobates to bee esteemed Christians: and
[s] Matth. 25. 32. 33. they are often so like them, [s] that none but Christ can discerne the sheepe from the goates, true Christians from apparante Christians. Wherefore it behoueth all men that shew themselues to bee Christians, to lay aside all pride,

and

and all selfeloue, and with singlenes of heart to put themselues into the ballance of Gods worde, and to make iust triall, whether in them, repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they doe, let them praise God: if not, let them with all speede vse the meanes that they may bee borne anewe to the Lord, and may bee inwardly guided by his holy spirite, to giue obedience to his will, lest in the day of Gods triall, they start aside from him like a broken bowe, and fall againe to their first vncleannes.

XXXVI.

To come to the second sort of men and to conclude; let the most zealous Papist that is, trie himselfe and his whole estate with a single heart as in the presence of Gods maiestie, and hee shall finde that by his whole religion and profession he doth come short of a reprobate, or at the least not goe beyond him in these poynts before named. The Lord open their eyes that they may see it. *Amen.*

A caueat to them of the religion of the Church of Rome.

THE

THE ESTATE OF A CHRISTIAN

man in this life, which also sheweth *how farre the Elect may goe beyond the Reprobate in Christianitie, and that by many degrees.*

I.

Election.

a *Ephe.* 1. *Verse.* 4, 5, 6, 7

THe a Elect are they whome God of the good pleasure of his will hath decreed in himselfe to choose to eternall life, for the praise of the glorie of his grace. For this cause the Elect onely are

b *Apoc.* 20. *Verse* 12.

sayd to haue their names written in b the booke of life.

II.

Vocation.

Whom God electeth, them he calleth in the time appoynted for the same purpose. This

c 2. *Thes.* 2. *Verse.* 13. 14.

calling of the Elect is nothing else but c a singling and a seuering of them out of this vile

d *Eph.* 2. 19

worlde, and the customes thereof, to d bee *Citizens* of the kingdome of heauen, *to bee of Gods houshold*

houſholde, to [e] *bee liuing ſtones* in the ſpirituall Temple, which is the Church of God, [f] the companie of predeſtinate to eternall life. And this ſeparation muſt bee made before the end of this life. For this is the order which God taketh, hee will haue all them to bee in the kingdome of grace in this life, that ſhall be in the kingdome of glorie after this life. And the time of their calling is termed in Scriptures, [g] *the day of viſitation, the day of ſaluation, the time of grace.*

e 1. *Pet.* 2. *Verſe* 5.
f *Gala.* 4. *Verſe* 26.
g 2. *Cor.* 6. *Verſe* 2. *Luk.* 19. *Verſe* 42.

III.

This [h] ſeuering and choſing of the Elect out of the world, is then performed, when God by his holy ſpirit indueth them with true ſauing faith: a wonderfull gift peculiar to the Elect. For the better knowing of it, there is to be conſidered: Firſt, what faith is: Secondly, howe God dooth worke it in the hearts of the Elect: Thirdly, what degrees there be of faith: Fourthly, what are the fruits and benefites of faith.

h *Coloſſ.* 2. *Verſe* 7. *Iohn* 15. *Verſe* 19.

IIII.

What faith is.

Faith is a wonderfull grace of GOD, by which the Elect doe apprehende and applye Chriſt and all his benefites vnto themſelues particularly.

Heere firſt it is to be conſidered, that the verie nature of faith ſtandeth in a certaine power of apprehending and applying Chriſt. This is declared by Paul when he ſaith, [i] *Ye are buried with him through baptiſme, by whome yee are alſo riſen*

i *Coloſſ.* 2. *Verſe* 12.

risen againe with him by the faith of the power of God, who raised him from the dead. Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and burial, and so all other benefites to the beleeuer. Agayne,

k *Ioh.*1.12. *Rom.*5.17. *to beleeue in Christ*, and to k receiue or to *lay hold on Christ*, are put one for another by Saint Iohn: which declareth that there is a speciall applying of Christ; euen as we see, when a man hath any thing giuen him, hee reacheth out his hand, and pulleth it to himselfe, and so makes

l *Gal.*3.27. it his owne. Moreouer, faith is called l *the putting on of Christ*: Which cannot bee vnlesse Christs righteousnesse bee specially applyed to the heart, as the garment to the backe, when it is put on. Lastly, this may appeare, in that faith

m *Ioh.*6.35. is called m *the eating and drinking of Christ*: for there is no eating of meate that nourisheth, but first it must be tasted, and chawed in the mouth, then it must bee conueyed into the stomacke, and there digested: lastly, it must be applyed to the parts of the bodie that are to bee nourished. And Paule prayeth for the Ephesians:

n *Eph.* 3.17 that Christ n may *dwell in their hearts by faith*: which plainly importeth, this apprehending & applying of Christ.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: First, in that Paul

o *Col.*2.12. calleth it o *the faith of Gods power*, because the power of God is especially seene in the begetting

ting of faith. Secondly, experience sheweth it to bee a wonderfull gift of God; when a man neither seeth nor feeleth his sinnes, then to say hee beleeueth in Gods mercie, it is an easie matter; but when a man shall feele his heart pressed downe with the weight of his sinnes, and the anger of GOD for them; then to apply Gods free mercie to his owne soule, it is a most hard matter: for then it is the propertie of the cursed nature of man, to blaspheme God, and to despayre of mercie. Iudas who (no doubt) often preached mercie and redemption by Christ in the securitie of his heart; when Gods hand was vpon him, and the Lord made him see the vilenes of his treacherie; hee could not comfort himselfe in Christ, if one would haue giuen him ten thousand worlds, but in an hellish horror of conscience hanged himselfe desperatelie; which sheweth what a wonderfull hard thing it is at the same instant when a man is touched for his sinnes, then to applie Gods mercy to himselfe. Yet a true Christian by the power of faith can doe this, as it may appeare in Dauid, o *In the day of my trouble* (sayth hee) *I sought the Lord: my sore ranne and ceased not, in the night: my soule refused comfort: I did thinke vpon God and was troubled: I prayed and my spirite was full of anguish:* and he addeth the word *Selah*, a note (very likely) of some wonderfull thing. p Againe, he being almost in the

o *Psal.77. Vers.2.3.*

p *Psal.103. Vers.1.*

gulfes of hell, euen then cryed to the Lorde for helpe. Iob sayth, q *If God should destroy him, yet he would for all that beleeue in him still.* Vndoubtedly, strange is the band of faith knitting Christ and his members together, which the anguish of spirite cannot, and the stroke of Gods hand doe not vnloose.

q *Iob* 13. Verse 15.

V.

This apprehending of Christ is not done by any corporall touching of him, but spiritually *by assurance*, which is, when the Elect are perswaded in their hearts by the holy Ghost, of the forgiuenesse of their owne sins, and of Gods infinite mercie towardes them in Iesus Christ. According to that of r Paule, *Now wee haue receiued, not the spirite of the worlde, but the spirite which is of God, that we might knowe the thinges which are giuen vs of God.* The things which the spirite of God maketh knowne to the faithfull particularly, are their iustification, adoption, sanctification, eternall life: And thus when any are perswaded of these things concerning themselues, they doe in their hearts distinctly applie, and appropriate Christ and his benefites to themselues.

r 1. *Cor.* 2. Verse 12.

VI.

How God worketh in the heart.

The manner that God vseth in the begetting of faith is this. First, hee prepareth the heart that it may bee capable of faith. Secondly, hee causeth faith by little and little to spring and

to

to breed in the heart. The preparation of the heart is by humbling and ſoftning of it: and to the doing of this there are foure things requiſite. The firſt of them is the knowledge of the word of God, both of the lawe and of the Goſpell, without the which there can bee no faith; according to that ſaying of Eſaiah: [f] *By his knowledge ſhall my righteous ſeruant iuſtifie many.* And that of Iohn, [t] *This is eternall life that they knowe thee to bee the onely very GOD, and whom thou haſt ſent Ieſus Chriſt.* The [u] onely ordinarie meanes to attaine faith by, is the word preached: which muſt be heard, remembred, practiſed, & continually hid in the heart. The leaſt meaſure of knowledge, without which a man cannot haue faith, is the knowledge of Elements, or the fundamentall doctrines of a Chriſtian religion. A fundamentall doctrine is that, which being obſtinately denied, all religion, and all obtaining of ſaluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an aſſent of the heart to the knowne trueth of Gods word. This faith when it is growne vp to ſome great meaſure, it is called πληροφορία τῆς συνέσεως, the [y] *full aſſurance of vnderſtanding*, and it is to bee ſeene in the Martyrs who maintained Gods trueth againſt the perſecutions of the falſe Church, vnto death.

Knowledge

[f] *Eſai.* 53 *verſ.* 11

[t] *Ioh.* 17

[u] *Iob.* 33. 23 *Rom.* 10. 14

[y] *Coloſſ.* 2. *verſ.* 2. *Rom.* 14. 14

VII.

Although both elect and reprobate may bee enlightened to know the word of God: yet the elect in this thing goe farre beyond all reprobates: for it is speciallie said of them, [a] that GOD is their *schoole-master*, that *hee softeneth* their stonie hearts, and maketh them pliable, that *he draweth* them, that he *openeth their senses, hearts, eares, vnderstandings*: that the holie Ghost is their *anoyntment*, and their *eye-salue*, to cleare the eyes of their minde, to conceiue the mysteries of Gods worde. And the difference of illumination in them is threefold.

a *Ioh.*6.25 *Eze.*11.19. *Esay.*50.5 *Psal.*40.6. *Psal.*119. 18. *Apo* 3.18. a *Ioh.*2.27

I. First, the knowledge which the reprobate hath concerning the kingdome of heauen, is only a general and confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for [b] it is ioyned with a feeling and inward experience of the thing knowne: though indeede the minde of man is able to conceiue more than any Christian heart can feele: and this is to bee seene in [c] Paule, who [illegible]th not onely to deliuer the poynts of [illegible]ord in a generall maner, but also setteth [illegible]owne specially in his owne experience. [illegible] the enlightning of the reprobate may bee compared to the sight of the *blind man, who sawe men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blind man,

b *Phil.*1.9

c *Gal.*5.17. *cum Rom.*7 23. *et Rom.* 3.*cum Ro.*8 38

**Mar.*8.24 25

man, who afterwarde ſawe men a farre off cleerely.

II. Secondly, the knowledge of the wicked [d] puffeth them vp, but the knowledge of the godly humbleth them. d 1. *Cor.* 8. 2 & 14 23.

III. Laſtly, the elect, beſides the knowledge of Gods word, haue [e] a free and franke heart to performe it in their liues and conuerſations, which no reprobate can haue: for their illumination is not ioyned with true and ſincere obedience. By this it is eaſie to diſcerne of the illumination of Anabaptiſts, or Familiſts, and many other, which brag of the ſpirit. e *Pſal.* 40. 8 2. *Tim.* 3. 5. *Tit.* 1. 16.

VIII.

The ſecond is the ſight of ſinne ariſing of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, ſaying, [f] *Know thine iniquitie, for thou haſt rebelled againſt the Lord thy God, &c.* The chiefe cauſe of the ſight of ſinne is Chriſt by his holy ſpirite, [g] *who detecteth the thoughts of many hearts, and iudgeth the worlde of ſinne.* The manner of ſeeing our ſinnes muſt bee, to know them particularly: for the vileſt wretch in the world can generally and confuſedly ſay, *hee is a ſinner:* but that the ſight of ſinne may be effectuall to ſaluation, it muſt bee more ſpeciall and diſtinct euen in particular ſinnes: ſo that a man may ſay with Dauid, [h] *My ſinnes haue taken ſuch hold of me that I am not able to looke vp: they are more in* 2. *Sight of ſinne.* f *Iere.* 3. 13 g *Luk.* 2. 25 *Ioh.* 16. 8. h *Pſal.* 40. 12

number, than the haires of mine head: therefore my heart hath failed mee. Agayne, a man must not barely see his particular sinnes, but he must also see the circumstances of them, as namely the fearefull curses and iudgements of GOD, which accompanie euery sinne: for the consciences of many tell them of their sins in particular, yet they cannot bee humbled for them, and leaue them; because they haue not seene that vgly tayle of the curse of God, that euerie sinne draweth after it.

IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans owne selfe: This was the practise of the children of Israel in affliction; [i] *Let vs trie* (say they) *and search our wayes, and turne agayne to the Lord.* And Dauid giueth the same counsell to Saules Courtiers: [k] *Tremble & sinne not, examine your owne heart on your bed, and be still.* This examination must be made by the commandements of the lawe, but speciallie by the tenth, which ransacketh the heart to the very quicke: and was the meanes of Paules conuersion. For hee being a proude Pharisie, [l] this commaundement shewed him some sinnes, which otherwise he had not knowne, and *it killed him*, that is, it humbled him. If so bee it, that after examination a man cannot finde out his sinnes (as no man shall find out all his sinnes, for [m] the heart

i *Lame.* 3. *Vers.* 40.

k *Psal.* 4. *vers.* 4.

l *Rom.* 7. *vers* 7. 10

m *Iere.* 17 *vers* 9.

of

of man is a vaſt gulfe of ſinne, without either bottome or bancke, and hath infinite hidden corruptions in it) then hee muſt in a godly iealouſie, ſuſpect himſelfe of his vnknown ſinnes: As Dauid did, ſaying, n *Who can vnderſtande his faults? clenſe me from my ſecret faults.* And as Paule did, o *I know nothing by my ſelfe, yet am I not thereby iuſtified.* And good reaſon it is why men ſhould ſuſpect themſelues of thoſe ſinnes which as yet they neuer ſawe in themſelues, p for *that which is highly eſteemed amõgſt men, is abomination in the ſight of God:* and the very q *Angels are not cleane in his ſight.*

n *Pſal.* 19. *Verſ.* 12.

o 1. *Cor.* 4. 4

p *Luk.* 16. *Verſ.* 15.

q *Iob.* 4. 18

X

The third is a ſorrowe for ſinne, which is a payne and pricking in the heart ariſing of the feeling of the diſpleaſure of GOD, and of the iuſt damnation which followeth after ſinne. This was in the r Iewes after Peters firſt Sermon: and in Habacuck at the hearing of Gods iudgements: s *When I heard* (ſayth he) *my bellie trembled: my lips ſhooke at thy voyce: rottennes entered into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble.* This ſorrowe is called *the* t *ſpirit of bondage to feare:* becauſe when the ſpirite hath made a man ſee his ſinnes, he ſeeth further the curſe of the law, and ſo he findes himſelfe to be in bondage vnder Sathan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten

3. *Sorrowe for ſinne.*

r *Act.* 2. 37

s *Habba* 3. *Verſ.* 16.

t *Rom.* 8. 15

with feare and trembling, through the consideration of his hellish and damnable estate.

a *Iob.*30. *Vers.*30. b *Lame.*1. 20 *&* 2.11. *Osea* 11.8 c *Psal.* 32.4

This sorrowe if it continue and increase to some great measure, hath certaine Symptomes in the bodie, [a] as burning heate, [b] rowling of the intrals, [c] a pining and fainting of the solide parts.

XI.

In the feeling of this sorrowe, three things are to bee obserued. 1 The first, all men must looke that it be seriously and soundly wrought in their hearts: for looke as men vse to breake hard stones into many small peeces and into dust: so must this feeling of Gods anger for sinne bruse the heart of a poore sinner & bring it to nothing. And that this may so be, sorrowe is not to bee felt for a brunt, but very often before the ende of a mans life. The godlie man [d] *from his youth suffereth the terrors of God.* Iacob wrestling with the Angell gets the victorie of him, [e] but yet hee is faine to goe halting to his graue, and traile one of his loynes after him continually. [f] The paschall Lambe was neuer eaten without sowre hearbes, to signifie that they which will be free from the wrath of God by Iesus Christ, must feele continuallie the smart and bitternes of their owne sinnes. The 2 second, all men must take heed, left when they are touched for their sinnes, they besnare their owne consciences: for if the sorrowe be somewhat

d *Psal.*88. *Vers.*15. e *Gen.*32. *Vers.*25. f *Exo.*12.8 *Zach.*12.10

what ouer ſharpe, they ſhall ſee themſelues o-uen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, hee ſhall finde it a moſt hard matter to bee freed from it, without the merueilous power and ſtrength of Chriſt Ieſus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this diſtreſſe, and anguiſh of ſoule ſhall neuer eſcape it, as may appeare in Caine, Saule, Achitophel, Iudas, and now of late in Iohn Hoffmeiſter a Monk, and Latomus, who for the ſpace of certaine daies neuer left crying that hee was damned, becauſe that hee had wilfully perſecuted the Goſpell of Chriſt, and ſo hee ended his life. Therefore moſt worthie is Paules counſell for the moderating of this ſorrowe: g *It is ſufficient* (ſaith he) *vnto the inceſtuous man that hee was rebuked of many, ſo that now contrariwiſe ye ought rather to forgiue him and comfort him, leſt he ſhould bee ſwallowed vp of ouermuch heauines.* And further hee giueth another reaſon, which followeth, *leſt Sathan ſhould circumuent vs: for we are not ignorãt of his* o *enterpriſes.* And indeed common experience ſheweth the ſame, that when any man is moſt weake, then Sathan moſt of all beſtirreth himſelfe to worke his confuſion. The third is, that all men which are humbled haue not like meaſure of ſorrow, but ſome more, ſome leſſe. Iob felt the hand of

g 2. *Cor.* 2. *Verſ.* 6. 7.

o *Or policies*

God in exceeding great measure, when he cri-
h *Iob.6.3.* ed, h *O that my griefe were well weied, and my miseries were laid together in the ballance, for it would bee now heauier than the sand of the sea: therefore my words are now swallowed vp, for the arrowes of the Almightie are in me, and the venome thereof dooth drinke vp my spirite, and the terrors of God fight against mee.* The same did
i *Esai.38.* Ezechias, when on his death-bed he sayd, i *He*
Vers.13.14 *brake all my bones like a Lyon, and like a crane or a swallowe, so did I chatter, I did mourne like a doue, &c.* Contrariwise, the theefe vpon the Crosse, and Lydia in her conuersion neuer felt any such measure of griefe, for it is sayd of her,
k *Act.16.14* that *God* k *opened her hart to be attentiue to that which Paul spake*, and presently after she intertained Paule and Silas cheerefully in her house, which she could not haue done if she had been pressed downe with any great measure of sorrowe: neither are any to dislike themselues, because they are not so much humbled as they see some others: for God in great wisedom giueth to euery one which are to be saued, that which is conuenient for their estate. And it is often seene in a festered sore, that the corruption is let out as well with the pricking of a small pin, as with the wide lance of a Raser.

XII.

4. *Good despaire.* The fourth thing in true humiliation is an holie desperation; which is when a man is wholly

wholly out of all hope euer to attaine ſaluation by any ſtrength or goodneſſe of his own: ſpeaking and thinking more vilely of himſelfe than any other can doe; and heartily acknowledging himſelfe to haue deſerued not one onely, but euen tenne thouſand damnations in hell fire with the diuell and all his Angels. This was in Paule, when he ſayd of himſelfe that he was the u *chiefe of all ſinners*. This was in Daniel, when in the name of the people of Iſrael he praied and ſaid, x *O Lord, righteouſnes belõgeth vnto thee, and to vs open ſhame, as appeareth this day, &c.* the ſame was in the prodigall childe, who ſayd, y *Father, I haue ſinned againſt heauen and againſt thee, and I am no more worthie to be called thy ſonne.* Laſtly, it was in Ezra, * who ſayd, *O my God I am confounded, and aſhamed to lift vp mine eyes vnto thee my GOD: for our iniquities are increaſed ouer our head, and our treſpaſſe is growen vp vnto the heauen.*

u. *Tim.* 1 *Verſ* 15.

x *Dan.* 9.7

y *Luk.* 15. *Verſ.* 19.

* *Ezr.* 9.6.

XIII.

Many are of opinion that this ſorrowe for ſinne is nothing els but a melancholike paſſiõ: but in trueth the thing is farre otherwiſe, as may appeare in the example of Dauid: who by al coniectures was leaſt troubled z with melancholie, and yet neuer any taſted more deeply of the ſorrowe and feeling of Gods anger for ſinne than he did, as the booke of Pſalmes de-

Sorrowe for ſinne melancholie.

z 1. *Sam.* 16. *Verſ.* 12.

declareth. And if any desire to know the diffe-
1 rence, they are to bee discerned thus. Sor-
rowe for sinne may bee where health, reason,
senses, memorie and all are sound: but Me-
lancholike passions are where the bodie is vn-
sound, and the reason, senses, memorie, dul-
2 led, and troubled. Secondly, sorrowe for sinne
is not cured by any Phisicke, but onely by the
sprinkling of the bloud of Iesus Christ: Me-
lancholike passions are remooued by Phisicke,
3 diet, musicke and such like. Thirdlie, Sor-
rowe for sinne riseth of the anger of God, that
woundeth and pierceth the conscience: but
Melancholike passions rise onely of meere i-
maginations strongly conceiued in the braine.
4 Lastly, these passions are long in breeding, and
come by little and little: but the sorrowe for
sinne vsually commeth on a sodaine as light-
ning into a house. And yet howsoeuer they
are differing, it must bee acknowledged that
they may both concurre together: so that the
same man which is troubled with Melan-
cholie, may feele also the anger of GOD for
sinne.

XIIII.

Thus it appeareth how GOD maketh the heart fit to receiue faith, in the next place it is to bee considered how the Lord causeth faith to spring and to breede in the humbled heart.

For

For the effecting of this so blessed a work, God worketh foure things in the heart. First, when a man is seriously humbled vnder the burde of his sinne, the Lord by his spirite makes him lift vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Christ Iesus. After the consideration of Gods mercie in Christ: hee comes in the second place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of euery drop of his most precious bloud. Thirdly, the Lorde stirreth vp in his heart a vehement desire and longing after Christ and his merites: this desire is compared to a thirst: which is not onely the feeling of the drinesse of the stomack, but also a vehement appetite after drink, and Dauid fitly expresseth it when hee sayth: b *I stretched foorth my hands vnto thee: my soule desireth after thee as the thirstie lande.* Lastlie, after this desire hee begins to pray, not for any worldly benefite, but onely for the forgiuenes of his sinnes, crying with the poore Publican, *O God bee mercifull to mee a sinner.* Now this prayer, it is made, not for one day onely, but continually from day to day: not with the lippes, but with greater sighes and groanes of the heart than that they can bee expressed with the tongue. Now, after these desires and praiers for Gods mercie, ariseth in the heart a liuelie assu-

1. *Consideration of Gods mercie.*

2. *Feeling of the want of Christ.*

3 *Desire.*

a *Reue.* 21. *Verse.* 6. *Isay.* 55. 1. *Luk.* 1. 53

b *Psal.* 143 *Verse.* 6.

4. *Prayer for the pardon of sinne.*

A liuely assurance.

assurance of the forgiuenes of sinne. For God,
c *Matth* 7. *Esai.* 65.24 who cannot lie, hath made his promise; c *Knock, it shall be opened:* and againe: *Before they call I will answere, and while they speake I will heare.* Therfore when an humbled sinner comes crying and knocking at his mercie gate for the forgiuenes of sinne, either then or shortly after the Lorde worketh in his heart a liuely assurance thereof. And d whereas he thirsted in his
d *Re.* 16.6 *Ioh.* 4.14. heart, being scorched with the heate of Gods displeasure beating vpon his conscience, Christ Iesus giueth him to drinke of the well of the water of life freely: & hauing dronken thereof, hee shall neuer be more a thirst, but shall haue in him a fountaine of water springing vp into euerlasting life.

XV.

For the better vnderstanding of this, that God worketh *saning faith* in the heart of man after this manner; it must bee obserued that a
**Luk.* 4.18 *Matth.* 9.11 12 sinner is compared * to a sicke man oft in the scriptures. And therefore the curing of a disease fitly resembleth the curing of sinne. A man that hath a disease or sore in his bodie before he can bee cured of it, hee must see it, feele paine of it, and bee in a feare least it bring him into daunger of death: after this hee shall see himselfe to stand in neede of phisicke, and hee longeth till he bee with the Phisitian: when he is once come to him, he desireth him of al loues

to

to helpe him: and to ſhew the beſt skill he can: he will not ſpare for any coſt: then he yeelds himſelfe into the Phiſitians hands, perſwading himſelf, that by Gods bleſſing he both can and will helpe him: after this hee comes to his former health againe. On the ſame manner, euery man is wounded with the deadly wound of ſin at the very heart: and he that would bee ſaued and eſcape damnation, muſt ſee his ſinne, bee ſorrowful for it, and vtterly deſpayre of his own ſtrength to attaine ſaluation thereby: furthermore, he muſt ſee himſelfe to ſtand in neede of Chriſt, the good Phiſitian of his ſoule, and long after him, and crye vnto him with deepe ſighes and grones for mercie: after this, Chriſt Ieſus will temper him a plaſter of his owne heart bloud; which being applied, he ſhal find himſelfe reuiued, & ſhall come to a liuely aſſurance of the forgiuenes of all his ſinnes. So it was in Dauid, when hee repented of his adulterie and murther. Firſt, God made him ſee his ſinnes: for hee ſayth, [e] *I knowe mine iniquities, and my ſinnes are euer before mee.* Secondly, hee felt Gods anger for his ſinnes, [f] *make me* (ſayth he) *to heare ioy and gladnes, that the bones which thou haſt broken may reioyce.* Thirdly, he vtterly deſpaired of his owne ſtrength, in that he ſayd, [g] *ſtabliſh me with thy free ſpirit*; ſignifying therby, vnleſſe the Lord would ſtay him with his glorious power, he ſhould run headlong to his owne

[e] *Pſalm.* 51 *Verſ.* 3.

[f] *Verſ.* 8.

[g] *Verſ.* 12.

owne confusion. Fourthly, hee comes to see himselfe stand in great neede of Gods fauour: [h] one mercie will not content him: he prayeth for the whole innumerable *multitude of his mercies*, to bee bestowed on him, to doe away his iniquities. Fiftly, his desire and his prayer for the forgiuenesse of his sinne, are set downe in the whole Psalme. And in his prayer hee gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, [i] *The sacrifices of God are a contrite spirit: a contrite and broken hart O God, thou wilt not despise.* Agayne, the like appeareth in Dauid, Psalm. 32. vers. 3. *When I held my tongue, my bones consumed in my roring all the day. 4. For thy hande was heauie vpon me day and night: my moysture was turned into the drought of summer. Sela. 5. I confessed my sinnes vnto thee, neither hid I mine iniquities: I sayd, I will confesse agaynst my selfe my wickednesse vnto the Lord, and thou forgauest the iniquitie of my sinne.*

h Vers. 1.

i Vers. 17

To this purpose is the example of R. Glouer, Martyr, who being somewhat troubled at his entrance into prison, testifieth thus of himselfe. *So (sayth hee) I remained without any further conference of any man by the space of eight dayes, and till the Bishoppes comming: in which time I gaue my selfe continually to prayer and meditation of the mercifull promises of God, made to all without exception of persons, that call vpon the*

name

name of his deare ſonne IESVS *Chriſt. I found in my ſelfe daylie amendment of health of bodie, increaſe of peace of conſcience, and many conſolations from* GOD *by the helpe of his ſpirite: and ſometimes as it were a taſte and glimmering of the life to come: all for his onely Sonne Ieſus Chriſts ſake.*

XVI.

There are diuers degrees and meaſures of this vnfained faith, according as there bee diuers degrees of Chriſtians: ſome [p] are yet in the wombe, and haue *their mother* the Church *trauelling of them:* ſome [q] are *newe borne babes feeding on the milke* of the word: ſome are [r] *perfect men in Chriſt, come to the meaſure of the age of the fulnes of Chriſt.*

Degrees of faith.

p *Reuel.* 12. Verſ. 2
Gal. 4 Verſ. 19
q 1. *Cor.* 3 Verſ. 2
r *Eph.* 4 Verſ. 13

XVII.

The leaſt meaſure of faith that any Chriſtian can haue, is compared to the [s] *graine of muſtard ſeede*, the leaſt of all ſeedes: and to *flaxe* [t] that hath fire in it, but ſo weake that it can neither giue heate nor light, but onely maketh a ſmoake, and is called by the name of a [u] *little faith:* & it may be thus deſcribed, when a man of an humble heart dooth not yet feele the aſſurance of the forgiuenes of his owne ſinnes, and yet he is perſwaded they are *pardonable*, deſiring that they might bee pardoned: and

The leaſt meaſure of faith.

s *Matth.* 17 20
t *Eſai.* 43. 2
u *Matth.* 8 25

and therefore prayeth to God, that hee would pardon them, and giue him strength to leaue them.

XVIII.

A little faith may more plainly bee knowne by considering of these foure poynts: first that it is onely in his heart, who is humbled for sinne: [x] *for the Lord dwelleth with him that is of a contrite and humble spirite, to receiue the spirit of the humble, & to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conuersion, and calling to Christ, after which he is to grow from faith to faith. Thirdly, this faith though it *bee in* the heart, yet it is not so much *felt in* the heart: this was in Dauid at some times, [y] *My God, my God, why hast thou forsaken me*, sayth hee? The first words *my God, my God*, are speeches of faith: yet the latter, *why hast thou forsaken me*, shewe that then he had no feeling of Gods mercie. A little faith then is in the heart of man, as in the spring time the fruite is in the bud, which yet appeareth not, but only hath his nature and substance in the bud. Lastly, the beginnings and seedes of this faith, or at the least, signes and effects thereof, are three.

x *Esay.* 51 *Vers.* 17.

y *Psal.* 22. *Vers.* 1.

1. *A perswasion that sinnes are pardoned.*

The first is a perswasion, that a mans owne sinnes are pardonable: this perswasion though it bee not faith, yet it is a good preparation to faith: for the wicked cut themselues off quite from

from Gods mercie, in that with Cain [a] they say, their sinnes are greater, than that they can be forgiuen. The second is a desire of the fauor and mercie of God in Christ, and of the meanes to attaine to that fauour. [b] This desire is a speciall grace of God, and it hath the promise of blessednes; and it must bee distinguished from that desire which wicked men haue: who though they desire life eternall, as Balaam did, yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third is praier for nothing in this world, but only for the forgiuenes of their sinnes with great sighes and grones, frō the bottome of the heart, which they are not able to expresse, as they feele them. Now this harty praying & desire for the pardon of sin can neuer come from the flesh but onely from the spirit, who [c] stirreth vp these heauenly motiōs of longing, desiring, sighing after remission of sinne, and all other graces of God, which hee bestoweth vpon his children. And where the spirite of Christ dwelleth there must needs be faith, for [d] Christ dwelleth in the hearts of the faithful by faith. Therefore as Rebecca, * when shee felt the Twins striue in her wombe, though it payned her, yet she knewe, both that shee had conceaued, and that the children were quicke in her: so they who haue these motions, and holy affections in them before mētioned, may assure themselues

a *Gen.* 4. 13;

2 *A desire of reconciliation to God in Christ for sinne.*

b *Matt.* 5 6 *Luk.* 1. 53. *Psal.* 145. 19 *Psal.* 10. 17. *and* 38. 9. *Numb.* 23. 9

3 *Praier for pardon.*

c *Rom.* 8. 26

d *Eph.* 3. 17.

* *Ge.* 25. 22.

that the spirite of God dwelleth in them, and consequently that they haue faith though a weake faith.

XIX.

Examples of this small faith are euident in
e *Matth.*16 the Apostles, who though e they beleeued that Christ was the Sauiour of the worlde, yet they
f *Matth.*17. 23 f were ignorant of his death and resurrection, which are the chiefe meanes of saluation. After
*Luk.*9.45. his resurrectiō they were ignorant of his ascension, and of his spirituall kingdome, for they
g *Act.*1.6. dreamed g of an earthly kingdome; and at his death they al fled from him, and Peter fearefully denied him. They being in this estate are not
h *Mat.*8.25 saide to haue no faith, but to be of h little faith. Another example wee haue in Dauid, who hauing continued a long space in his two great sinnes adultery and murther, was admonished thereof by Nathan the Prophet: being admonished he confessed his sins and straight way Nathan declared vnto him from the Lord the forgiuenes of thē. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme, and prayeth most earnestly for the forgiuenesse of those & all other his sins, euen as though it had not been true, that they were forgiuen, as Nathan tolde him: The reason is: howsoeuer they were remitted before God, yet Dauid at his first repenting of them felt none assurance in his heart of the forgiuenesse of them, onely

hee had a perſwaſion, that they might be pardoned. And therefore he vehemently deſired and prayed to the Lorde, to remitte them, and to ſanctifie him anew. This then being the leaſt meaſure of faith, it muſt bee remembred, that hee who hath not attained to it, hath as yet no ſauing faith at all.

XX.

The greateſt meaſure of faith is *a full perſwaſion of the mercie of God.* For it is the ſtrength and ripenes of faith. Rom. 4. verſe 20. 21. *Abraham not weake in faith, but being ſtrengthned in the faith, was fullie perſwaded, that he who had promiſed was able to doe it:* This full aſſurance is when a man can ſay with Paule, *I* [i] *am perſwaded that neither life nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lorde.* And leaſt any ſhould thinke, this ſaying is peculiar to Paul, he *teſtifieth of himſelfe that for this cauſe hee was receiued to mercy, that hee might be an *example to* them which after ſhould beleeue in Chriſt to life eternall: and the whole Church, in the Cantic. vſeth the ſame in effect: ſaying, [k] *Loue is as ſtrong as death, iealouſy is as cruel as the graue, the coles thereof are fiery coles, & a vehement flame. Much water cannot quēch loue, neither cā the floods drowne it: if a mā ſhould*

The greateſt meaſure of faith.

i *Rom.* 8. 38.

* 1. *Tim* 1. 16.

k *Cant.* 8. *Verſ.* 6. 7.

giue all the substance of his house for loue, they would contemne it.

XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This Paule declareth to the Romans: [l] in afflictions God *sheds abroad his loue in their hearts, by the holy Ghost, which is giuen to them*; but how? by degrees: for from afflictions ariseth *patience*, from *patience* cõmeth *experience*, from *experience hope*, & *hope* neuer maketh ashamed, or disappointeth him of eternal life. This is euidẽt in Dauids practise: [m] *Doubtlesse, saith he, kindnes and mercy shal follow me all the daies of my life, and I shall liue a lõg season in the house of the Lorde.* Marke this his resolute perswasion: and consider how he came vnto it: namely by experience of Gods fauour at sundry times, and after sundrie manners. For before hee set downe this resolution, hee numbred vp diuers benefites receiued of the Lord: that [n] *he fed him in greene pastures, and led him by the refreshing waters* of Gods worde: that he *restoreth him and leadeth him* in the pathes of righteousnes: that hee strengtheneth him in great dangers, euen of death, and preserueth him: that in despight of his enemies, he enrich-

l *Rom.5. Vers.45.*

m. *Psa.23. Vers.6.*

n *Psa.23 2.3 4*

ed

ed him with many benefits. By meanes of all theſe mercies of God beſtowed on him, hee came to bee perſwaded of the continuance of the fauour of God towards him. Againe Dauid ſaid before King Saul, o *Let no mans heart faile him becauſe of Goliah: Thy ſeruant will goe and fight with the Philiſtine.* And Saule ſayde p to Dauid: *Thou art not able to goe againſt this Philiſtine to fight with him: for thou art but a boy, and hee is a man of warre from his youth.* Dauid anſwered, that he was able to fight with, & to ſlay the vncircumciſed Philiſtine. And the grounde of his perſwaſion was taken from experience: for thus hee ſaid: q *Thy ſeruant kept his fathers ſheepe, and there came a Lyon, and likewiſe a Beare, and tooke a Sheep out of the flock, And* r *I went out after him and ſmote him, and tooke it out of his mouth, and when hee aroſe againſt mee, I caught him by the head, and ſmote him and ſlewe him.* ſ *So thy ſeruant ſlew both the Lyon and the Beare: Therefore this vncircumciſed Philiſtine ſhall be as one of them, ſeeing hee hath rayled on the hoaſt of the liuing God.* The like proceeding muſt be in matters concerning eternall life. Little Dauid reſembleth euery Chriſtian: Goliah and the armie of the Philiſtines reſembleth Sathan and his power. Hee therefore that will bee reſolued, that he ſhal be able to ouercome the gates of hell, and attaine to life euerlaſting, muſt long keepe watch and

o 1. *Sam.* 17 32.
p *Verſ.* 33.
q *Verſ.* 34.
r *Verſ.* 35.
ſ *Verſ.* 36.

ward ouer his owne heart, and he must fight against his own rebellious flesh, and crucifie it: yea hee must haue experiences of Gods power strengthning him in many temptations, before he shall bee fully assured of his attaining to the kingdome of heauen.

XXII.

Thus much concerning faith it self: now followe the fruits and benefits of faith. By meanes of this speciall faith, the elect are truely [a] *ioyned* vnto Christ, and haue an heauenly *communion* and fellowship with him, and therefore doe [b] in some measure inwardly feele his holie spirite mooving and stirring in them, as Rebecca felt the Twins to stirre in her wombe. Christ is as [c] the *head in the bodie*: euery beleeuer as a member of the same bodie: now as the head giueth sense and motion to the members, and the members feele themselues to haue sense, and to moue by meanes of the head: so dooth Christ Iesus reuiue and quicken euery true beleeuer, and by his heauenly power maketh him to doo the good which hee dooth. [d] And as from the stock, sappe is deriued to the grift, that it may liue and growe, and bring foorth fruite in his kinde: so doo all the faithfull that are grafted into Christ the true Vine. And as the graft loseth his wilde nature, and is changed into the nature of the stocke, and bringeth forth good fruite, so in like manner it is with them that are

a *Ephe.* 3.17 *Vnion with Christ.*

b *Eph.* 3 20 *Ephes.* 1.19. 1.*Cor.* 13,16

c *Ephe.* 1.22 23 *Communion with Christ.*

d *Rom.* 6.4. 5 *Ioh.* 15.1,2. *Ephe.* 4.13 16.

in

in Christ, who by little and little are wholly renewed [c] from euill to good.

[c] *Act.* 15.9.

XXIII.

The elect being thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Iustification, Adoption, Sanctification. Iustification* is, when the elect being in themselues rebellious sinners, and therefore firebrands of hel fire, and Gods owne enemies, [f] yet by Christ they are accepted of the Lord as perfectly pure and righteous before him.

[f] 1. *Cor.* 1.30 2. *Cor.* 5.21.

XXIIII.

This Iustification is wrought in this maner. *Iustificatiō.* Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In sin, there are three things which are hurtfull to man: the first is *Condemnation*, which commeth of sinne: the second is, *actuall disobedience* of the lawe in sinne: the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. [a] Now Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former euils. First, *the sufferings of Christ* vpō the Crosse, sufficient for all mens sinnes. Secondly, *the obediēce of Christ* in fulfilling the lawe. Thirdly, *the perfect holines* of the humane nature of Christ: these are three soueraigne medicines to heale

[a] *Luk.* 1.35. *Coloss.* 2.9. *Ioh.* 4.14. *Mat.* 2.17

all wounded consciences: and they are as three running streames of liuing water to bathe and to supple the bruised and contrite heart.[b] Now then cōmeth faith, & first laieth hold of the sufferings of Christ, & so a sinner is freed from the *punishment* and *guilt of sinne*, and from eternall damnation, and thus the first deadly wound is cured.[c] Againe, faith layeth hold on the perfect obedience of Christ, in fulfilling the Lawe, and thus the second wound is cured.[d] Thirdly, faith applieth the *holines of Christs humane nature* to the sinner, and then he is accepted of God as perfectly righteous, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousnes of Christ imputed to him.

b *Colos.*2.14 *Gal.*3.13. *Ephe.*1.7.

c *Rom.*4.18. 19.

Matt. 3.15. *Phil.*2.8. *Esa.*53.11.

d *Rom.*8.1. 2.3. *Joh.*17.19.

XXV.

From true iustification, proceede[e] many other benefits, & they are either outward, or inwarde. Outward benefits are three. The[f] first is *Reconciliation*, by which a man iustified is perfectly reconciled to God; because his sinne is done away, and he is arrayed with the perfect righteousnes of Christ. The[g] second is, that afflictions to the faithfull are *no punishmentes* for sinne, but only fatherly and louing *chastisements*. For the guilt and punishment of sin was borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment: for then God should punish one faulte twise, once in Christ, and

e *Rom.*5.1. 2.3.1.5.6.

1 *Reconciliation.*

f 2.*Cor.*5.18

g *Rom.*5.10 11 2.*Cor.*6.9. *Heb.*12.6. 2.*Sa.*7.14. 2.*Sam.*12. 13.14

2 *Afflictions onely chastisements.*

and the second time vpon the Christian: which thing doth not agree with his iustice: it remaineth therefore that afflictions are onely corrections in the faithfull. The third benefit is, that the man iustified dooth h *deserue* and *merite at Gods hands* the kingdome of heauen. For being made perfectly righteous in Christ and by his righteousnes, he must needes *merite eternal life in and by the merites of Christ.* And therefore Paule called it the *iustification of life.* Rom. 5. 18.

3. *Merite in Christ.*

h *Matth.* 19 28. 29 *Apoc.* 22. 12 *and* 21. 6

XXVI.

Inward benefits proceeding from iustification, are those which are inwardly felt in the heart, and serue for the better assurance of iustification, and they are principally fiue. The first is, *Peace and quietnesse of conscience.* As all men naturally in Adam are corrupt, so all men naturally haue corrupt and defiled consciences, accusing them and arraigning thē before Gods iudgement for their sinnes: in such wise that euery suspition of death and feare of imminent danger maketh a naturall man stand agast at his wits end, knowing not what to doe: e but by faith in Christ, the Christian is perswaded of remission of his sinnes, and so the disquietnes of his conscience is appeased, and hee hath an inward peace in all extremities, which cannot be taken from him.

I. *Peace of conscience.*

e *Heb.* 10. 22 *Rom.* 5. 1. *Rom.* 15. 16

XXVII.

XXVII.

A difference betweene a dead conscience and a quiet conscience.

The slumbring and dead conscience is much like to the good conscience pacified, and many through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beleeuing Christian examine himselfe, whether his conscience was afflicted with the sense of Gods iudgements, and pressed downe with the burthen of his sinne before hee came to that quietnes: for then he may bee in good hope, that it was the Spirit of God who brought that peace, because GOD hath promised, [f] *That he will dwell with the hũble and contrite, to reuiue and quicken them.* But if hee haue alwaies had that peace from the beginning of his dayes, hee may easilie deceiue himselfe, by taking the numnesse and securitie of a defiled conscience, for true peace of conscience. Secondly, let him search from whence this peace of his conscience proceedeth. [g] For if it come from any thing else but from the certaintie of the remission of sinne, it is no true peace: as many, flattering themselues in sinne, and dreaming of a pardon, are thereupon quieted, and the Diuell is readie enough to put this into their mindes: but this can bee no true peace. Thirdly, let him examine himselfe, if he haue a care to keepe a good conscience: which if hee haue, hee hath also receiued from the Lord a good and a quiet conscience. [h] For if

f *Ioh.7.37. Esay.57.15*

g *Rom.5.1 Heb.9.14.*

h *Act.23.1 and 24.16*

if God beſtowe vpon any man a gift concerning his ſaluation, hee giueth him alſo a care to keepe it.

XXVIII.

The ſecond inward benefit is [i] *An entrance into Gods fauour*, and a perſeuerãce in it, which is indeede a wonderfull benefite. When a man commeth into fauour with his Prince, then hee is bolde to come vnto him, and hee may haue free acceſſe vnto his preſence, and hee may ſue to his Prince for any benefite or preferment whereof he ſtandeth in need, and may obtaine it before any other: ſo they which are in Gods fauour, by reaſon that they are freely pardoned, and iuſtified in Chriſt, do boldly approach into Gods preſence, and they are ready to aske, and ſure to obtaine any benefit that is for their good. [k] The third is *a ſpirituall ioy in their harts*, euen then when they are afflicted: becauſe they looke certainely to obtaine the kingdome of heauen. The fourth is, [l] that *the loue of God is ſhed in the hearts* of the faithfull by the holie Ghoſt: that is, that the holie Ghoſt doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were, fil their hearts with it.

II. [i] *Eph.* 3.12. *Rom.* 5.2 2 *Entrance with boldnes into Gods preſence.*

III. [k] *Rom.* 5.3 *and* 14.17 3. *Ioye.*

IIII. 4. *Feeling of Gods loue.* [l] *Rom* 5.5

XXIX.

The ſecond maine benefit is [a] *Adoption*, whereby they which are iuſtified, are alſo accepted of

[a] *Ioh.* 1.12. *Gal* 3.26.

of God as his owne Children. From *Adoption* proceede many other benefites. Firſt the elect Childe of GOD hereby is *made a brother to Chriſt*. Secondly, hee is a King, and the kingdome of Heauen is his inheritance. Thirdly, he *is Lord ouer al creatures*, ſaue Angels. Fourthly, the holie *Angels miniſter* vnto him for his good: they garde him and watch about him. Fiftly, all thinges, yea grieuous afflictions and ſinne it ſelfe, turne to his good; though in his owne nature it be neuer ſo hurtfull: [b] and therefore death (which is moſt terrible) vnto him is no entrance into hell, but a narrowe gate to let him into euerlaſting life. Laſtly, being thus adopted, he may look for comfort at Gods hand, anſwerable to the meaſure of his affliction: as God hath promiſed.

Heb. 2. 11. 12. 2. 1. *Pet.* 2. 9. 3. *Heb.* 6. 7. 8. 4. 1. *Cor.* 3. 22. *Heb.* 1. 14. 5. *Rom.* 8. 28. 2. *Cor.* 12. 7. b *Heb.* 2. 15. 1. *Cor.* 15. 54. 6. *Rom.* 5. 5. 1. *Cor.* 10. 10.

XXX.

Aſſurance of adoption. The inwarde aſſurance of Adoption is by two witneſſes. The firſt is our ſpirit, that is, an heart and conſcience ſanctified, by the ſprinckling of the bloud of Chriſt. Now, becauſe it commeth to paſſe that the teſtimonie of our ſpirit is often feeble and weake, GOD of his goodnes hath giuē his own ſpirit to be a fellow witneſſe with our ſpirite: for the elect haue in themſelues the ſpirite of Ieſus Chriſt, teſtifying vnto them and perſwading them that they are the adopted children of God. [c] For this cauſe the holy Ghoſt is called the *ſpirit of adoption*, becauſe

The ſpirit of adoption. c *Ro.* 8. 16. *Gal.* 4. 6. 1. *Pet.* 3. 21.

becauſe it worketh in vs the aſſurance of our adoption: [d] and it is called a pawne or earneſt. For as in a bargaine, when parte of the price is payed in earneſt, then aſſurance is made, that men will pay the whole: ſo when the childe of God hath receiued thus much from the holie Ghoſt to be perſwaded that he is adopted and choſen in Chriſt, hee may bee in good hope, and hee is alreadie put in good aſſurance, fully to enioy eternall life in the kingdome of heauen.

d 2. *Cor.* 1. 21

[e] Indeede this teſtimonie is weake in moſt men, and can ſcarce bee perceiued: becauſe moſt Chriſtians, though they may be old in reſpect of yeares, yet generally they are babes in Chriſt, and not yet come to a perfect grouth: & may find in themſelues great ſtrength of ſinne, and the graces of God to bee in ſmall meaſure in them. And againe, the children of God being moſt diſtreſſed, as in time of triall, and in the houre of death, then the inward working of the holy Ghoſt is felt moſt euidently. But a reprobate cannot haue this teſtimonie at all: though indeede a man flattereth himſelfe, and the diuell *imitating the Spirit of God*, dooth vſuallie perſwade carnall men and hypocrites that they ſhall bee ſaued. But that diuelliſh illuſion, and the teſtimonie of the Spirit may bee diſcerned by two notes. The firſt is heartie and feruent prayer to GOD in the name of Chriſt.

e *Rom.* 8. 25
1. *Ioh.* 3. 2.
Coloſſ. 3. 3.
1. *Cor.* 3. 1.
Ephe. 4. 14

Christ. For the same spirit that testifieth to vs that we are the adopted children of God, doth also make vs crie, that is feruently with grones and sighes filling Heauen and Earth, pray to God. Now, this heartie, feruent and loude crying in the eares of God, can the Diuell giue to no hypocrite: for it is the speciall marke of the Spirite of GOD. The other note is, that they which haue the speciall testimonie from the Spirite of GOD, haue also in their hearts the same affections to God, which children haue to their father: namely, loue, feare, reuerence, obedience, thankfulnes, for they call not vpon God, as vpon a terrible Iudge, but they cry Abba, that is, Father. And these affections they haue not, whome Sathan illudeth with a phantasticall imagination of their saluation: for it may be, that through *hypocrisie*, or through *custome*, they may call GOD Father, but in trueth they cannot doe it.

Labour in prayer: for it is the proper spirit of adoption: and in prayer we shall most of all feele the spirite of adoption.

XXXI.

The elect being thus assured of their adoption and iustification, are indued with hope: a by which they looke patiently for the accomplishing of all good things which GOD hath begun in them. And therefore they can vndergoe all crosses and afflictions with a quiet and contented minde, becausethey knowe that the time will come when they shall haue full redemption from all euils. This *was* b *the patience*

Hope.
a *Rom.* 8. 25. & 5.5. 2. *Cor.* 5.6.7 *Heb.* 11.1.

b 1. *Thess.* 1. 3. *Rom* 8.38.

ence of Pauls hope, when hee ſaid, that nothing in the worlde could ſeuer him from the loue of God in Chriſt. And like to this was the patience of Policarpe, and of Ignatius, who when he was condemned and iudged to be throwne to wilde beaſts, and now heard the Lyons roring, he boldly and yet patiently ſaide; *I am the wheate of Chriſt, I ſhall bee ground with the teeth of wilde beaſts, that I may bee found good bread.* Alſo the ſame was the patience of the bleſſed Martyr S. Laurence, who like a meeke Lambe ſuffered himſelfe to bee tormented on a fierie gridyron: and when he had been preſſed down with fire pikes for a great ſpace, in the mightie ſpirite of God, ſpake vnto the Emperour that cauſed him thus to be tormented, on this wiſe:

This ſide is now roſted enough,
turne vp O tyrant great:
Aſſay, whether roſted or rawe
thou thinkeſt the better meate.

XXII.

The third maine benefit, is a inward *Sanctification:* by which a Chriſtian in his minde, in his will, and in his affections is freed from the *bondage* and *tyrannie* of ſinne and Sathan, and is by little and little inabled through the ſpirite of Chriſt to deſire and approue that which is good, and to walke in it. And it hath two parts. b The firſt is *Mortification*, when the power of ſinne is continually weakened, conſumed, and diminiſhed.

Sanctification.

a *Act.* 15.9. *Pſa.*103.5. *Eze.*11.19. *Pſa.*51.12.

h *Gal.*5.24. *Col.*3.5.

c *Ephe.*1.1. *1.Cor.*15. 45 diminished. c The second is *Vinification*, by which *inherent righteousnes* is reallie put into them, and afterward is continually increased.

XXXIII.

This sanctification is wrought in all Christians after this manner. After that they are ioyned to Christ, and made mysticallie bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his holie spirit, and his workes are principally three. First, d he causeth his owne death to worke effectually the death of all sinne, and to kill the power of the flesh. For it is as a Corrasiue, which being applied to the part affected, eateth out ỹ venome and corruption: and so the death of Christ by faith applied, fretteth out and consumeth the concupiscence and the corruptiõ of the whole man. Secondly, his buriall causeth the burial of sinne, as it were in a graue. e Thirdly, his Resurrection sendeth a quickning power into them, and serueth to make them rise out of their sin, in which they were dead and buried, to woorke righteousnesse, and to liue in holinesse of life. Lazarus body lay foure daies, and stanke in the graue, yet Christ raised it and gaue him life againe, and made him doe the same workes that liuing men doe: so also Christ dealeth with the soules of the faithful; they rot and stinke in their sinnes, and would perish in them, if they were left alone: but Christ putteth a heauẽly life into them,

Mortification.

d *Ro.*6.3.4. *Col.*2.12. & 3.3.5.

Vinificatiõ in the first resurrectiõ.

e *Phil.* 3.10 *Rom.*6.4.

them, and maketh them active and lively to do the will of God in the workes of Christianitie, and in the workes of their callings. And this sanctification is throughout the whole man: in the spirit, soule, and minde, 1. Thessal. 5. 23. And here the *spirit* signifieth the minde and memorie, the *soule*, the will and affections.

XXXIIII.

The sanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *spirituall vnderstanding*, or *spirituall wisedome*. *Spirituall vnderstanding* is a generall conceiuing of euery thing that is to bee done or not to bee done, out of Gods word. *Spirituall wisedome* is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to bee done in any particular thing, or action, according to the circumstances of person, time, place, &c. Both these are in euery Christian, otherwise Paule would neuer haue praied for the Colossians, [k] *That they might be fulfilled with the knowledge of Gods will, in all wisedome and spirituall vnderstanding*. In both these excelled Dauid, who testified of himself, that *Gods* [l] *word was a lanterne to his feet, & a light to his path*: and that [m] *God by his commandements had made him wiser than his enemies*: that *hee had more vnderstanding than all his teachers: because Gods testimonies were his meditations*; [n] *that hee vnderstood more*

k Col. 1.9.

l Psal. 119. 105.

m Vers. 98. 99

n 100.

than the ancient, because hee kept Gods precepts.

The properties of the minde enlightened are specially two. The first is, that by it a Christian sees his owne blindnes, ignorance, and vanitie, as appeareth in Dauid, who being a Prophet of God, yet prayed: o *Open mine eyes (O Lorde) that I may see the wonders of thy law.* And hence it is that the godly so much bewailed the blindnes of their mindes. Contrariwise, the wicked p man in the middest of his blindnes, thinkes himselfe to see. The second is, that the minde runneth and is occupied in a continuall meditation of Gods worde. So Dauid sayth, the q *righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night.*

o Psal. 119.18.

p Ioh. 9.41.

q Psal. 1.2.

XXXV.

Sanctification of the memorie.

The memorie also is sanctified in that it can both keepe, and remember that which is good, and agreeable to Gods will: whereas naturally it best remembreth lewdnes, and wickednesse, and vanitie. This holie memorie was in Dauid: r *I haue hid thy promises in mine heart, that I might not sinne against thee.* And Marie s *Kept all the sayings of Christ and pondered them in her heart.* And to the exercise of this memorie, Salomon hath a good lesson: t *My sonne, hearken vnto my words, incline thine eares vnto my sayings:* t *let them not depart from thine eyes, but keepe them in the middest of thine heart.*

r Psal. 119. verse 11.

s Luke 2.19.

t Pro. 2.1.

XXXVI.

XXXVI.

Furthermore, the will of a Christian is renewed and purified by Christ, which appeareth in that it is so farre forth freed from sinne, that it can will and choose that which is good and acceptable to God, and refuse that which is euill, according to that of Paule, u *It is God, which worketh in you the will and the deede, euen of his good pleasure.* Now, if a man be considered as he is naturally, hee can neither will, nor performe that which is good, but onely that which is euill, x for he is sold vnder sinne, as the Oxe or the Asse, and committeth iniquitie, as the fish draweth in water, yea he is in bondage vnder Sathan, who inspireth his minde with vile motions, and boweth his will, affections, and the members of his bodie to his cursed will: so that for his life, he is not able to do any thing, but sinne and rebell against God. And it must bee remembred, that although the Christian mans will bee freed *in part from the bondage* of sinne in this life, yet it shall *not bee* free *from the power* of sinne vntill the life to come: for y Paul that worthie Saint *saith of himselfe being regenerate, that he was carnall and sold vnder sin.*

Sanctification of the will.

u *Phil.* 2. 13

x *Iob.* 15 16 *Ephe.* 2. 2. *Luk.* 11. 21.

y *Rom.* 7. 14

XXXVII.

Sanctified affections are known by this that they z are moued and inclined to that which is good, to imbrace it: and are not commonly affected and stirred with that which is euill,

Sanctifications of the affections.

z *Rom.* 12. 9

vnlesse it be to eschew it. Examples hereof are
a *Ro* 12.15 these which follow. a *To reioyce with them that*
b *Luk* 10. 20 *reioyce. And to weepe with them that weepe.* b *To*
c *Psa.* 143.6 *reioyce, because a mans name is writtē in heauen.*
d *Esai.* 66.2 c *To desire Gods presence and fauour, as the drie*
e *Psal.* 48.2. *land desireth water.* d *To feare and tremble at*
f 2. *Pet.* 2.8. *Gods word.* e *To long and to faint after the places*
Psal. 119. 136 *where God is worshipped.* f *To bee vexed in soule*
from day to day in seeing and hearing the vnlaw-
full deedes of men: and to shed riuers of teares be-
g *Ro.* 12.11 *cause men breake Gods commaundements.* g *In*
h *Col.* 3.12. *feruencie of spirit to serue the Lord.* h *To put on*
the bowels of compassion towards the miseries of
i *Ephe* 4.26 *men.* i *To bee angrie and sinne not.* k *To sorrowe*
k 2. *Cor.* 7. 11 *for the displeasing of God.* l *To loue the brethren*
l 1. *Ioh.* 3.14 *in Christ.* m *To admire at the word of God.* n *To*
m *Psal.* 119 128 *loue Gods commandements aboue gold.* o *To ad-*
n *Vers.* 127. *mire the graces of God in others.* p *In feare to*
o *Mat* 8.10 *serue God, and to reioyce in trembling.* q *To walke*
p *Psal.* 2.11 *in the feare of God, and to bee filled with the ioy of*
q *Act* 9.31. *the holy Ghost.* r *To bee heauie through manifold*
r 1. *Pet.* 1.6. *temptations.* s *To reioyce in being partaker of the*
s 1 *Pe.* 4.13 *sufferings of Christ.* t *To waite on the Lord, to re-*
t *Psalm.* 33. 20 21. *ioyce in him, and to trust in his holie name.* u *To*
u *Ro* 8.23. *waite for the full redemption.* x *To sigh, desiring*
x 2. *Cor.* 5.2 *to enioy eternall life.* y *To loue the habitation of*
y *Psal.* 86.8 *Gods house; and the place where his honour dwel-*
z *Phil* 3.8. *leth.* z *To esteeme all things as losse and dung in*
respect of Christ.

XXXVIII.

But among all theſe ſanctified affections, there are foure ſpecially to bee marked. The firſt is a zeale for Gods glory: by which a Chriſtian is thus affected, that rather than God ſhall looſe his glorie, he could be content to haue his owne ſoule damned. As it was with Moſes, who feared, leſt GOD ſhould looſe his glorie, if hee did vtterly deſtroy the Iſraelites for their Idolatrie: whom he had choſen to bee his people, and therefore in this reſpect praied vnto the Lorde. [a] *Therefore now if thou pardon their ſinne, thy mercie ſhal appeare: but if thou wilt not, I pray thee raſe mee out of the booke which thou haſt written.* [b] And Paule could haue wiſhed with all his heart to be cut off from all fellowſhip with Chriſt, and to be giuen vp to eternall deſtruction, for his countrie men the Iewes, and for Gods glorie ſpecially. Some may ſay, this affection is not cõmon to all, but particular to ſuch as are led with ſuch an exceeding affection, as theſe holie mẽ were, and which haue their hearts ſo pearced and kindled with diuine loue, and ſo rauiſhed with the ſame out of themſelues, that they forget all other thinges, yea thẽſelues hauing nothing before their eyes but GOD, and his glorie. To this I anſwere, that this affection is common to all, though the meaſure of it bee diuers, in ſome more, in ſome leſſe: which appeareth in that our Sauiour

Zeale for Gods glorie.

a *Exo.* 32. 12

b *Rom.* 9. 3.

our Christ teacheth euery one in his prayer which hee made, before hee craue any other thing, either concerning GOD, or himselfe, to pray that Gods name may bee sanctified. For by this all Christians are taught that they are to ouerpasse all considerations of themselues, their owne pleasure and profite; their saluation or damnation: & absolutely with an hearty affection, to seeke after the glorie of God in all their doings, that as Gods glorie is most deare vnto himself, so it may appeare also that it is most deare vnto them. If any thinke it strange that Moses, Paule, or any other should bee content to fall into miserie, to loose their liues, and to bee cast into eternall perdition in hell fire, with reprobate and damned spirits, rather than Gods honour should bee turned into dishonour and blasphemie: let them consider that wōderful is the power of true loue, [c] *which makes all things easie:* [d] which is *as strong as the graue*, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole sea of waters cannot quench. And the loue which these men had to GOD did so rauish them, that they felt no feare of hell fire.

c 1. *Cor.* 13. *vers.* 7.
d *Cant.* 8. *vers.* 6. 7.

XXXIX.

The feare of God.

The second affection is the feare of God, a most excellent and wonderful grace of GOD. Salomon [e] matcheth it, yea and preferreth it too, before all things in this world, making it

e *Eccle* 12 14.

the

the ende of all. Without it a man cannot bee wise, it is the first steppe to wisedom, [f] *in it is assured strength: also it is a welspring of life to eschewe the snares of death.* The Churches of Iudæa being in peace, were edified, and walked in the [g] *feare of GOD*, and were aboundantly filled with the comfort of the holie Ghost. In this feare of GOD there be two parts: The first is a perswasion in the heart, that a man is in Gods presence whersoeuer he is, and when he by infirmitie forgets God, a drawing of himselfe into Gods presence. As it was in Dauid, [h] *I haue* (sayth hee) *set the Lord alwaies before me. For he is at my right hand, therefore I shall not slide.* And this his being in the presence of God, he setteth downe most excellently in the 139. Psalme. [i] *Enoch walked with God.* [k] *Abraham is commanded to walke before God, and to be vpright.* The second part of the feare of God is, in Gods presence to stand in awe of him; which is when a man takes heede to his wayes lest he offend God. This aduise Dauid giues to Saules Counsellers. [l] *Stand in awe and sinne not.* Pharao commanded the Midwiues of AEgypt to kill al the male children of the Israelites at their birth: they did it not, because [m] they stood in aw of God, fearing to displease him. And hence it is that the [n] godly heare *Gods word with feare and trembling.*

f *Pro.* 14.26

g *Act.* 9.31.

h *Psal.* 26.8

i *Gen.* 5.22.

k *Gen.* 17.1.

l *Psal.* 4.4.

m *Exo.* 1.17

n *Esa.* 66.3.

XL.

Hatred of sinne.

The third is, the hatred and detestation of sinne, because it is sinne, and specially of a mans owne corruptions: wherewith a Christian is so turmoyled, that in regard of them and for no other cause, he most heartily desireth to be forth of this most miserable world, that hee may bee disburdened of his sinne, and leaue off to displease GOD. Paule feeles in himselfe a huge masse of deadly corruptiō, it makes him deeme himselfe most miserable, and to mourne be-
o *Rom.* 7.24. cause he was not deliuered from it, saying, o *Oh miserable man that I am, who shall deliuer mee from this bodie of death?* Againe, it is sinne that
p *Cant.* 1.4. makes the Church complaine *that* p *she is black,*
q *Reue.* 22. *that the Sunne hath looked vpon her,* and therefore cryes, q *Come Lord Iesus, come quickly.*

XLI.

The fourth is, ioy of heart, in consideration
a *Luk.* 21. of the neerenes or presence of the terrible day
27 of iudgement. The a reprobate either trembleth at the consideration of the day of iudgement, or els in the securitie of his heart hee regardeth it not. And when he shall see the signes
b 2. *Tim.* 4.8 of the comming of Christ, b *his heart shall faile*
2. *Cor.* 5.6.7 *him* for very feare, and *he shall* c *call the hilles to*
c *Luk* 21.26 *fall vpon him:* but contrariwise, the faithfull *loue the second comming of Christ,* and therefore waite and long for it: and when they shall see
*Luk 21.28 the signes of it, they shall * *lift vp their heads,*

because

becauſe the full accompliſhment of their redemption is at hand.

XLII.

The ſanctification of the body is when d al the members of it are carefully preſerued from being meanes to execute any ſinne: and are made the inſtruments of righteouſnes and holines. So Paule prayed for the Theſſalonians, e *that they might knowe how to poſſeſſe their veſſels in holineſſe, and in honour, and not in the luſt of concupiſcence, as the Gentiles doe which knowe not God.* And Iob f *made a couenant with his eyes not to looke on a woman.* In whoſe example it appeareth howe euery member is to be kept pure and holy.

Sanctification of the bodie.

d *Rom.6. Verſe 19.*

e *Theſſ.4.4.*

f *Iob 31. Verſe 1.*

XLIII.

If any humbled Chriſtian find not this meaſure of ſanctification in himſelfe, yet let him not bee diſcouraged. For if any man haue a i willingnes, and a deſire to obey al Gods commandements, hee hath the ſpirite, and he who hath the ſpirite is in Chriſt, and hee who is in Chriſt ſhall neuer ſee damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable to him. GOD will approoue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

A conſolation.

i *Rom.8.5. Verſe 1.*

XLIIII.

Repentance From sanctification ariseth repentaunce. For a man cannot hate his owne sinnes before hee bee sanctified: and he cannot truely repent for them before he hate them. Repentance is k *Act.26.20* when a man kturnes to God, and brings foorth fruites worthie amendment of life. This turning vnto God hath two parts: The first a purpose and resolution of heart neuer to sinne any more, but to leade a newe life. This was in l *Psal.119. Verse 15.* Dauid, l who fully *purposed to keepe Gods commaundements*, and m *applied his heart to fulfill his statutes vnto the ende.* And vnto this did Barm *Psal.112 6* nabas exhort the brethren at Antioch, n *that with full purpose of heart, they would cleaue vnto the Lord.* The second part is an holy labour in mans life and conuersation to purifie & cleanse himselfe from sinne: of this speaketh Iohn, n *Act.11.23* o *1.Ioh.3. Verse 3.* o *And euery one that hath this hope in him, purgeth himselfe euen as he is pure.* This did Dauid p *Psal.73. Verse 13.* practise, as may appeare in that he sayd: p Certaynely, *I haue cleansed my heart in vaine, and washed my hands in innocencie.* If any maruaile how repentance followeth sanctification, considering it is the first thing of all, that the Prophets, Apostles, and Ministers of God preach vnto the people whome they would winne to Christ: I answere, that all other graces are more hidden in the heart, whereas repentance is open, and sooner appeareth to a mans owne selfe,

Repentance after faith & sanctification in

ſelfe, and to the eyes of the world. It is like the budde in the tree, which appeareth before the leafe, the bloſſome, the fruite: and yet in nature, it is the laſt, for a man muſt be renewed, and come to an vtter diſliking of his owne ſinnes, before hee will turne from them, and leaue them.

nature: but first in ſenſe and appearance.

XLV.

By this it may appeare, that there is one manner of ſinning in the godly, and another in the vngodly, though they fall both into one ſinne. A wicked man, when hee ſinneth in his heart hee giueth full conſent to the ſinne: but the godly though they fall into the ſame ſinnes with the wicked, yet they neuer giue full conſent, for they are in their minds, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes, do partly wil & partly abhorre that which is euil: according as Saint Paul ſaith of himſelf, q *I delight in the law of God according to the inner man, but I ſee another law in my members rebelling againſt the law of my mind, and leading me captiue, &c.* And that the godly man neuer giueth full conſent to ſinne: it is euident by three tokens. Firſt, before he commeth to doe the ſinne, hee hath no purpoſe nor deſire to doe it: but his purpoſe and deſire is to doe the will of GOD contrarie to that ſinne. Secondly, in the acte or doing of the ſinne, his hart riſeth againſt it, yet by the

q *Ro.7.22.*

the strength of temptation, and by the mighty violence of the flesh, he is haled and pulled on to doe wickednes. Paul sayth of himselfe, that *he was sold vnder sin*, that is, hee was like a slaue, who desireth to escape out of his masters hads, and yet is faine in great miserie to serue him. Thirdly, after hee hath sinned hee is sore displeased with himselfe for it, and truely repenteth. As [r] Peter before the denying of his master, had no purpose to doe it, but rather to dye in his cause. In the Act hee had a striuing with himselfe, as appeareth by this that first hee answered faintly, *I know not what thou sayest*: and yet after when the assault of Sathan more preuayled, hee fell to swearing, cursing and banning. After his fall hee repented himselfe and *wept bitterly* for it. All was contrarie in Iudas, who went to betray his master with full intent & purpose: for the diuel long tẽpting him vnto it, *entred into him*, that is, made him yeeld, and resolue himselfe to doe it. [s] Afterwarde when Christ was betrayed and condemned, Iudas was not sorrowfull for his sinne with a godly sorrow, but in despayre of mercy hanged himselfe.

r *Matth.* 26. 69. 70. 71. 72.

s *Iohn* 12. 2. 27.

XLVI.

Fruits of repentance.

Fruites worthie of amendment of life are such fruites as the [t] *trees of righteousnes beare*, namely, good workes: for the doing of a good worke there be three things requisite: First, it

t *Esa.* 61. 3.

1. *Tim.* 1. 5.

must

must proceede from iustifying faith. For the worke cannot please GOD except the person please him, and the person cannot please him without this fayth. Secondly, it is to bee done in obedience vnto Gods reuealed worde. u *To obey is better than sacrifice, and to hearken is better than the fatte of Rams.* Thirdly, it is to bee referred to Gods glorie. x *Whether ye eate or drinke, sayth Paul, or what soeuer ye doe, doe all to the glory of God.* The speciall workes of Christians, which they and none but they truly performe, are these fiue which follow.

u 1. *Sam.* 15. 22.

x 1. *Cor.* 10. 31

XLVII.

The first is the good hearing of the worde, y *My sheep (sayth Christ) heare my voice and follow me.* And againe: *he which is of God, heareth his voyce.* And this was one note of the faithfull in the primitiue Church to assemble to heare the worde. This good hearing of the word is the sauing hearing that bringeth life eternall. In this action, Christians are vsually thus disposed. Before they come to heare the worde of God they make themselues readie to heare it, as the men of Berea did, a *who receiued the worde with all readines.* This preparation standeth in two poynts: First, they disburden themselues of all impediments, that like vnto runners in a race, they *may* b *bee swift to heare*: these impediments are sinne and troubled affections, and they come with humble heartes c *as fooles,*

Hearing of the word.

y *Ioh.* 10. 27 *Ioh* 8. 47.

a *Act.* 17. 11

b *Iam.* 1. 12 *Psal.* 26. 67.

c 1 *Co.* 3. 18

that

that they may become wise. Secondly, they quicken vp themselues, and come vnto the assemblies, hungring and thirsting after the word of God, as men doe after meate and drinke.

When they are in hearing Gods word, first, their minds are fixed and *attentiue* only to that which is spoken, as [d] Lydias was. Secondly, they truely beleeue the word of God, and carefully apply it to their owne soules. Thirdly, they feele the liuely power of it in themselues. It is as [e] *salt* in them, to draw out their inward corruption; it is to them the [f] *sword of the spirit*, and as a [g] sacrificing knife in the hande of Gods Minister, by which their flesh is killed, and they *are offered vp in a liuing sacrifice* to God: it is [h] *spirit and life* to quicken & reuiue their soules that are dead in sinne: And the reason of this is plaine: The worde of God preached is as a cuppe of wine: the true Christian, is the Lords guest, but hee hath sauce of his owne: He bringeth his sugar with him, namely, his true faith, which [i] *hee tempereth and mingleth* with Gods word, and so it becommeth vnto him as a cup of sweet wine, and as water of life. Now the hypocrit, because he bringeth no faith with him, drinketh of the same, but he findes the wine to bee sower and tarte, and voyde of relish, and in trueth it is vnto him as a cuppe of ranke poyson. Againe, [k] they heare the word of God *as in Gods presence*, and therefore their hearts are full of *feare*

d *Act.* 16.14

e *Mar.* 9.49

f *Eph.* 6.17.

g *Ro.* 15.16.

h *Ioh.* 6.63.

i *Heb.* 4.2.

k *Act.* 10.34 *Esa.* 66.3.

and

and trembling. And they receiue the Worde, l *not as from man, but as from Christ Iesus* the onely m *Doctor of the Church:* And they regard nor so much the Embassadour, or his abilitie, as the Embassage of reconciliation sent from the King of heauen.

l *1.The* 2.13
m *Mat.*17.5 *1.Pet.*5.4.

After they haue heard the word, they are bettered in knowledge and in affection, and they n remember it, & meditate vpon it continually, that they may frame all their doings by it. Wordly men vse to buy bookes of statutes, and to haue them in their houses to reade on, that they may know how to auoyde danger of law. And so the faithfull doe alwayes set before them Gods worde, and in all their doings it *is their* o *Counseller*, least they should come into danger of Gods displeasure.

n *Psal.*119. 11.

o *Psal.*119. 24.

XLVIII.

The second worke is, the receiuing of the Sacraments; of Baptisme once onely, when a man is openly and solemnly admitted into the Church; & of the Lords Supper often. The first sealeth vp to the heart of a Christian, that he is vnited vnto Christ, & hath true fellowship with him in being fully iustified before God, and inwardly sanctified. The second serueth to seale vp in the heart of a Christian the continual growing and increasing of the same graces. This thing euery true beleeuer shall haue often experience of, either in or after the receiuing

Receiuing of the Sacraments.

uing of the Sacrament: and yet it shall not bee so alwayes, for sometimes the Church being p *Cant.* 2. 5. p *brought into Christs wine-seller, shall fall into a swowne* and not feele any refreshing there. Yet the beleeuer is not to be dismayed, if hee feele not alwayes comfort presently after the Sacrament. A sicke man feeles no comforte or nourishment, when he eateth meate, and yet it preserueth his life: So the weake Christian though hee feele himselfe not nourished at the Sacrament by Christs bodie and bloud, yet hee shall see in time that his soule shall bee preserued thereby vnto euerlasting life. Furthermore, when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lorde more heartily than euer before, confessing his sinnes and praying for increase of grace, and then hee shall feele the fruite of the Sacrament.

XLIX.

Reliefe of the poore. The third worke is, a relieuing of the poore brethren in Christ, proceeding of a brotherly kindnes towardes them. This is a speciall worke not to be done to all men alike, as Saint Paule sayth, q *Doe good to all men, but especially to them of the houshold of faith.* Directions for this matter are the faithfull of Hierusalem, r *Who were all in one place, & had all things common:* f *namely in vse. And they soulde their possessions and goods and parted them to all men: as*

q *Gal.* 6. 11.

r *Acts* 2. 44.

f *Acts* 4. 32.

euery

euery one had need. Also the brethren at Corinth in their extreame pouertie relieued the Churches of Macedonia liberally, not only *according to their power*, but also straining themselues *beyond their power.* Yea this relefe must goe further, euen to the bestowing of a mans life, if need so require. (As Saint Iohn saith) [u] *Hereby we haue perceiued Loue, that he laid down his life for vs: therefore wee ought also to lay downe our liues for the brethren.* t 2. Co. 8. 2. u 1. Iohn 3. 16.

L.

The fourth worke is, true prayer: and Saint Luke setteth out the faithfull, and the children of God, by this description: [a] *That they call on the name of the Lord:* As on the contrarie it is sayde of the wicked: [b] *That they call not vpon God.* [c] *The true Christian calleth on the Lord in trueth.* For [d] *the spirit of adoption, which is the* [e] *spirit of prayer is* his Schoolemaster to teach him to doe it. Prayer. a Act. 9. 14. b Psal. 14. 4 c Psal. 145. 18 d Rom. 8. 16 e Zac. 12. 10.

In Prayer hee is thus disposed: First, before he prayeth, [f] he is stricken with some feare and reuerence in regard of Gods Maiestie, for hee cõsidereth that praier is a familiar talking with God. f Eccle. 5. 1. Dan. 9. 4.

Secondly, he is inwardly [g] touched with a liuely feeling of his owne wants, but especially he is vexed and grieued at his owne sinne and rebellion: and this sense of his miserie is as a spurre to quicken his benummed heart. g Dan. 9. 4.

Thirdly, hee humbleth himſelfe before his God, and layeth [h] open his heart before the Lorde, ſhewing a feruent and longing deſire to obtaine thoſe things of which he findeth an extreame want in himſelfe, as the Prophet Dauid did, whoſe [i] *deſire was like the yawning of the drie ground*; and this proceedeth from [k] the ſpirit of the God which ſtirreth vp groanings in the heart, which a man oftentimes for his life cannot expreſſe.

h 1.Sa.1.15

i Pſa.143.6 and 42.1.2.

k Ro.8.26.

Fourthly, when he maketh his requeſt, hee doubteth not, but by [l] faith hee beleeueth that God will graunt his requeſts, which hee maketh according to his worde. The grounde of this perſwaſion is double: The firſt is, [m] Chriſt Ieſus, by whoſe merits as he hath obtayned remiſſion of ſinnes, ſo hee looketh to obtayne all things elſe: The [n] other ground is, the comfortable promiſes of God which he hath made, that hee will heare them who truely call vp him.

l Mar.11.24

m Ro.8.32.

n 1.Ioh.5. 14.15.

Fiftly, hee prayeth not for a brunt or two, but hee continueth in prayer: And although God ſeeme not to heare him at the firſt, [o] yet he patiently wayteth on the Lord, and ſtill calleth vpon him.

o 1.Theſ.5. 17.

L I.

A lawfull calling.

The fift worke is, to walke in ſome lawfull calling with painefulneſſe, and vprightneſſe, ſo that in performing all the duties of it, a man

f man may keep a good conſcience before God and men. Thus Dauid determined to walke in the gouernement of his houſe and kingdome. g *I will doe wiſely* (ſayth hee) *in the perfect waye till thou commeſt to mee, I will walke in the vprightneſſe of mine heart, in the middeſt of mine houſe: I will ſet no wicked thing before mine eies: I hate the work of them that fall away: it ſhall not cleaue vnto me.* This ſincerity of Dauids behauiour in his calling made him bolde to offer himſelfe to bee tried not onely by men, but much more by the Lorde God himſelfe, and to bee puniſhed accordingly. h *Iudge me O Lord* (ſayth hee) *for I haue walked in mine innocencie, proue me, O Lorde, and trie mee, examine my reines and mine heart:* So vpright and cleer was he in all his doings.

f *Act.*24.10

g *Pſal.*101, 2.

h *Pſal.*26. 1.2. *Pſa.*119.23 *Pſal.*18.22. 24.

LII.

Thus much of faith and the benefites that come by faith: Now followeth the ſpiritual exerciſe of a Chriſtian in his manifolde temptations, which are in this life inſeparable companions of grace. The reaſon is, becauſe the diuell hateth Chriſt with a deadly hatred, & ſheweth this hatred in a continual perſecutiō of his mēbers: (as Saynt Iohn ſayth) i *the Dragon was wroth with the woman and went and made warre with the remnaunt of her ſeede, which kept the commaundements of GOD, and haue the teſtimonie of Ieſus Chriſt.* Now therefore as ſoone as

Spiritual exerciſe in temptatiōs.

i *Reu.*12.17

Christ Iesus beginneth to shew any token of his loue to any man, the diuel cõtrariwise sheweth forth his enmity, and stirs vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisedome permits temptations to the last end of a Christian mans life [k] to trie his faith, to purge him of sinne, to humble him, & to make him depend of his Maiesty, to quicken and reuiue the graces of his spirit, which otherwise would be dead and decay.

k *Deu.* 8. 2. 3
2. *Cor.* 16. 12
18

LIII.

Inward motions of the flesh.

The temptations of a Christian are specially sixe. The first is when inwardly in his heart, [l] he is drawne away and intised by his owne *concupiscence* vnto any sinne. The Christians exercise in temptation is [m] a fight and battell betwixt the flesh and the spirite. And this fighting standeth in foure things: First, the flesh stirres vp euill thoughts and desires, as a burning furnace continually sendeth vp smoake and sparkes of fire; and it eggeth a man forward to euill words and deedes, according to that of Saint Marke, [o] *For, from within, euen from the heart of a man proceed euill thoughts, adulteries, fornications, murders, thefts, couetousnesse, wickednes, deceite, vncleannes, a wicked eye, backbiting, pride, foolishnes.*

l *Iam.* 1. 14

m *Gal.* 5. 17

I

o *Mar.* 7. 21

II. The flesh hindereth & choketh the good motions and desires of the heart, as Paul sayth.

p *I see another lawe in my members rebelling against the lawe of my minde, and leading me captiue to the lawe of sinne which is in my members.* p *Ro.7.23.*

Agayne the same flesh mingleth euery good motion and desire with some corruptions: so that the godly mislike the best thing they doe, Esay sayth of his owne and the peoples righteousnesse, that it is but as a q *menstruous cloute.* r The prayers of the Saints must bee perfumed with *sweete odours*, before they can ascend vp sweete and sauourie into the nostrilles of God. And Paul said of himselfe, *he did that which hee disliked*: not that hee was ouertaken with grosse sinnes: but because when hee was to doe his duetie the flesh hindred him, that hee could s not doe that which he did *exactly and soundly* according to his will and desire: euen as a man who hath a iourney to goe, his minde is to dispatch it in all hast, yet when he is in his trauell he goes but slowly, by reason of a lameneſse in his ioynts.

q *Esa.64.6.*
r *Ro.8.3.4.*
s *Rom.7.15.*

III. The spirit, on the contrary, kindles in the heart good motions and desires, and puts a man forward to good words and deedes, as it was in Dauid. t *I will praise the Lord* (sayth he) *who hath giuen me counsell: my reines also teach me in the night season.*

t *Gal.5.24.*
Psal.16.8.

IV. The spirite rebukes a man for his euill intents and desires, and represseth the force of them, and as it were nips thē in the head. Thus

u Esa.30.21 Esay describeth the inward motions of the spirit, u *And thine eares shall heare a word behind thee, saying, this is the way, walke ye in it, when thou turnest to the right hand and when thou turnest to the left.* And saint Iohn sayth, *The spirit* x Ioh. 16.8. x *iudgeth the world of sinne.* This was in Dauid, who when he did any euill, *his heart smote him.* 2.Sam.24.10. Out of this doctrine issueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to sinne, there is a fight betweene the heart and the heart; that is, between the heart and it selfe: In the wicked also there is a fight, when they are tempted to sinne: but this fight is only betweene the heart and the conscience. The wicked man whatsoeuer hee is, hath some knowledge of good and euill: and therefore when hee is in doing any euill, his conscience accuseth, checketh and controuleth him, and hee feeles it stirring in him, as if it were some liuing thing that crauled in his body, and gnawed vpon his heart, and thereupon hee is very often grieued for his sinnes, yet for all that he liketh his sinnes very well, and loueth them, and could finde in his heart to continue in them for euer: so that indeede when hee sinneth, hee hath in his heart a striuing and a conflict, but that is onely between himselfe and his conscience. But the godly haue another kinde of battell and conflict, for not onely their con-

Ro.2.14,15.

1.Pet.4.3.4.

sciences

sciences prick them and reproue them for sin, but also their hearts are so renewed, that they rise in hatred and detestation of sinne; & when they are tempted to euill by their flesh and Sathan, they feele a lust and desire to doe that which is good. *Psal.79.10 Psal.119. 104.118. Rom.7.15.*

LIIII.

The second temptation is a disquietnesse in the heart of a Christian, because hee cannot according to his desire, haue fellowship with Christ Iesus, he is exercised in this temptation on this maner. *Little seeing.*

I [a] Christ lets him see his excellency, & how he is affected towards him. a *Cant. 6.2.*

II. [b] Then the Christian considering this, desireth Christ and his righteousnes. b *Vers.3.*

III. Hee delighteth himselfe in Christ, and hath some enioying of his benefites.

IV. [c] Then he comes into the assembly of the Church as into Gods wine-celler, that in the word and Sacraments, he may feele a greater measure of the loue of Christ. c *Vers.4.*

V. But he [*] falles loue sicke: that is, hee becomes troubled in spirit, because he cannot enioy the presence of Christ in the sayd maner as he would. * *Vers.5.*

VI. [d] In this his spirituall sickneſse hee first feeles the power of Christ supporting him, that the spirite bee not quenched, and hee [e] heares Christ as it were whispering in his heart, as a d *Vers.6.7.* e *Vers.8.*

man speakes to his friend when he is comming towards him a far off.

f Verse 9. VII. f After this Christ comes nearer, but the Christian can no otherwise enioye him, than a man enioyes the company of his friend, who is on the other side of a wall, looking at him through the grate or latteise.

g 10, 11, 12, 13, 14, 15. VIII. Then his eyes are opened, to see the causes, why Christ so withdrawes himselfe, to bee his owne security and negligence in seeking to Christ, his slackoes in spirituall exercises, as in prayer and thanksgiuing, the deceitfulnesse and malice of false teachers.

i Verse 17. IX. i Then he comes to feele more liuely his fellowship with Christ.

X. Lastly, hee prayeth that Christ would continue with him to the end.

LV.

No feeling. The third temptation is, trouble of minde, because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a christian in this tentation is this.

a Cant. c. 3. Vers. 1. 1 a The poore soule lying as a man desolate in the night without comfort, seekes for Christ by priuate prayer and meditation, but it will not preuaile.

b Vers. 2. 2 b He vseth the helpe, counsell, and prayer of godly brethren, yet Christ cannot bee found.

c Vers 3. 3 c Then he seekes to godly ministers, to receiue

receiue ſome comfort by them, by their meanes he can feele none.

4 [d] After that al meanes haue been thus vſed, and none will preuaile, then by Gods great mercie, when hee hath left hope, hee findes Chriſt, and feeles him come againe. d *Verſ.* 4.

5 Preſently his faith reuiueth, and laieth faſter hold on Chriſt.

6 And hee hath as neere fellowſhip with Chriſt in his heart, as before.

7 [e] Then comes agayne the ioye of the holie Ghoſt: and the peace of conſcience as a ſweete ſleepe falles vpon him. e *Verſ.* 5.

8 [f] Then his heart ariſeth vp into heauen by holy affections and prayers, which do as pillers of ſmoke mount vpward, ſweet as myrrhe and incenſe. f *Verſ.* 9.

9 [g] Alſo hee is rauiſhed there with the meditation of the glorious eſtate of the kingdome of heauen. g *Verſ.* 8. 9. 10

10 [h] He labours to bring others to conſider the glorie of Chriſt and his kingdome. h *Verſ.* 11.

11 [i] After all this Chriſt reueales to his ſeruant, what his bleſſed eſtate is both in this life, and in the life to come, more cleerely than euer before, and makes him ſee thoſe graces which he hath beſtowed on him. i *Cap.* 4. *Verſ.* 1. *to the* 13.

12 [k] Then the Chriſtian praieth that Chriſt would breath on him by his holy ſpirit, that he may bring foorth the fruites of thoſe graces k *Verſ.* 16.

which

which are in him.

l Verſ.12.5. 13 [l] Laſtly, Chriſt granteth him this his requeſt.

LVI.

4. A ſpirituall ſlumber in worldly pleaſures. Cant.5. Mat.25.5 The fourth temptation is ſecuritie of heart, riſing of ouermuch delight in the pleaſures of the world. The exerciſe of a Chriſtian in this temptation is this.

1 Hee ſlumbers and is halfe a ſleepe in the pleaſures of this world.

Cant.5. a Verſ.2. 2 Chriſt by his worde and ſpirit labours to withdrawe him from his pleaſures, and [a] to make him more heartilie receiue his beloued.

b Verſ.3. 3 But he [b] delayeth to doe it being loath to leaue his eaſe and ſweete delights.

c Verſ.4. 4 [c] Then Chriſt awakes him and ſtirres vp his heart: by making him to ſee the vanitie of his pleaſures.

5 He then begins to bee more earneſtly affected towards Chriſt.

d Verſ.5. 6 [d] With ſorrowe hee ſets his heart to haue fellowſhip with Chriſt after his olde manner: and this he expreſſeth by bringing forth ſweet fruites of righteouſnes.

e Verſ.6. 7 [e] Then hee feeleth that Chriſt hath withdrawne his ſpirit.

8 He almoſt deſpaires for this.

9 Yet by priuate prayer ſeekes for Chriſt.

f Verſ 7. 10 [f] When that will not helpe, hee reſorts to the miniſters of the word, at whoſe hands

he

he findes no comfort.

11 g Not recouering his first estate, through impatience of the loue of Christ, hee makes his miserie knowne to strangers, to see if they can comfort him, and he somewhat comforts himselfe in describing Christs excellencie to them.

g *Vers.* 8. 9. 10. 11. 12. 13. 14. 15. 16

12 h They then are rauished with him to seeke Christ, and require then to knowe where to finde him.

h *Vers.* 17.

13 i Answere is made, in the assemblies of the Church.

i *Cap.* 6. 1.

14 k After this communication the Christians faith and feeling reuiueth, Christ returning to him againe.

k *Vers.* 2.

15 l Then Christ assureth him in his heart, of his loue and liking towards him.

l *Vers.* 3. *to the* 7. *Verse of cap.* 7.

16 Giuing further assurance to him that he shall growe vp and bee made fruitfull in euerie good grace.

17 After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII.

The fift temptation is a fall into some great sinne, as Noah into drunkennes, Dauid into adulterie, and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this:

5. *A fall into some sin.*

1 At the first his heart is vsually dulled and made

made secure with sinne.

2 Yet after a while there by some meanes ariseth in his heart a godly sorrowe: which is when he is grieued for this onely cause, that by his sinne hee hath displeased GOD, who hath been to him so louing and mercifull a father, whose fauour he would be cõtent to purchase, (so hee might haue it and obtaine it) euen with the damnation of his owne soule.

n 2. *Cor.* 7. 11

3 [n] Then he begins to repent himselfe of his sins, renewing a fresh his former repentance.

4 This repentance he sheweth by 7. signes.

1 A care to leaue that sinne into which hee is fallen. As they which crucified our Sauiour Christ, when they were *pricked in their hearts* at Peters Sermon, they shewed this care in saying, [o] *Men and brethren what shall we doe to bee saued?*

o *Act.* 2. 37.

2 An Apologie, which is when a man in the heauines of his heart, shal not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it: acknowledging withal that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3 Indignation which is an inward anger and fretting against his owne selfe, because he was so careless in looking to his owne waies. Peter when hee had denied his master, *he wept and that bitterly*, which sheweth that with sorrow,

he

he had also an anger against himselfe.

p 4 A feare rising not so much frō the iudgements of God, as from this, lest he should hereafter fall into the same sinne againe, and by so doing more grieuously displease God. p *Matt.* 26. 75

5 A desire euer after more carefully to please God.

6 Zeale in the seruice of God.

7 Reuenge vpon himselfe for his former offences: for example, if a man sinne in surfetting and dronkennes, if he euer repent, he will bring vnder his corrupt nature by sparing and moderating himselfe.

LVIII.

The sixt temptation is outward afflictions, which the godly in this life must suffer. a *If any will goe after Christ, hee must denie himselfe, take vp his owne crosse and followe him.* b And S. Peter sayth, *that iudgement begins at Gods house:* c And Paule, *that wee must enter into the kingdome of heauen through manifold temptations.* The exercise of a Christian in affliction is this. *Outward afflictions.* a *Matth.* 16 24 b 1 *Pet.* 4. 17 c *Act.* 14. 22

1 d At the first they are very heauie and bitter. d *Heb.* 12. 11

2 Hee suffereth them with great lenitie and patience, submitting himselfe vnder the hande of God. Yet e if they bee in great measure, they will driue him to impatience. e *Iob.* 3. f *Iob.* 6. 2. 3

3 If they continue he shall feele (according to

to his owne iudgement) the wrath and displeasure of God in his heart.

g *Iob.*13.26 4 g His old sinnes will come a fresh into his remembrance, and trouble him. He is sleepie,

h 1.*Reg.*19 4.5.7. h and in his sleepe he hath visions, and dreames and anxietie of spirit.

i *Iob.*13.15. 5 i In this miserie GOD supports his faith, that it faile not, and he then forsake Christ.

k *Rom.*5.4. 6 k Hee feeling thus Gods power to strengthen him, hath experience of it in himselfe.

7 From experience proceedes hope, that the grace of God shall neuer be wanting vnto him in any afflictions to come: and as he hopeth, so it comes to passe.

l *Iob.*42.5.6 m *Heb.*12.11. 8 With this hope is ioyned l a serious humiliation before the Lord m with the fruit of peace and righteousnes.

If the afflictions bee for Christs cause vnto death, then he in more speciall manner is filled with the ioy of the holy Ghost, and hee is then stablished with the greatest measure of the strength of Christ, that no torment is able to foyle, and to bring him from Christ, though the Christian should dye a thousand tymes

n *Phil.*1.29 for it. According to that of Paule, n *To you it is giuen for Christ, not only to beleeue in him, but also to suffer for his sake.* And this is grounded

o *Esa.*43.2. vpon the promise of God, o *When thou passest through the waters I will bee with thee, and through the flouds that they do not ouerflow thee:*

when

when thou walkeſt through the very fire, thou ſhalt not bee burnt: neither ſhall the flame kindle vpon thee.

LIX.

Hence ariſeth a notable difference, between the godly and the wicked, in the ſuffering of afflictions. A Reprobate the more the Lord layeth his hand on him, the more he p murmureth and rebelleth againſt God: it is contrarie with the true Chriſtian: None feeleth more the power and rebellion of ſinne than he: none is more aſſaulted by Sathan than hee, and often times it commeth to paſſe that GOD withdraweth the ſignes of his fauour from him, and lets him feele his wrath. And this is the greateſt temptation of all other, when a man ſhall ſee the Lord to be his enemie, and to his thinking to arme himſelfe againſt him to his deſtruction. As q Ezechias did, who ſayth, *that the Lord did craſh his bones like a Lion*; Or r as Iob ſayth, *that the arrowes of the almightie were in him, and the venime thereof drunke vp his ſpirit, and the terrors of God did fight againſt him.* Yet the true Chriſtian when the world, the fleſh, and the diuell, and GOD himſelfe too are againſt him, dooth euen then moſt of all reſt in the Lord, and by faith cleaue to him.* Though God ſhould deſtroy me, yet would I truſt in him (ſayth Iob.) ſ And Dauid ſayth, *My God, my God, why haſt thou forſaken mee?* When hee

p *Exod.* 8.

q *Eſay.* 38.

r *Iob.* c. 34.

* *Iob.* 13 15

ſ *Pſal.* 22. 1

ſayth

sayth that God had forsaken him, it may seeme to be the complaint of a desperat man, not hauing so much as one sparke of faith: yet then he sayth: *my God, my God*: which wordes containe a confession proceeding from true faith: so that in Dauid it appeareth, that the faithfull when they feele themselues forlorne, and vtterly reiected of GOD, according to the sense and iudgement of the flesh, yet by faith they can apprehend his hidde mercie, and behold it a farre off in the glasse of his promise. And so they doe often shewe contrarie affections in
t *Gen.* 32.28 their prayers as Dauid doth. t Iacob when hee wrastled with the Angell for life and death, neuer gaue ouer: and when he was foild, he would not cease before the Lord had blessed him. This his wrastling is a type of the conflicts which the faithfull are to haue with the Lord himselfe, who vseth to bring his owne children (as it were) to the field: and he assaileth them with the one hand, and with the other he holdeth them vp, that so he may prooue and exercise their faith. And for this cause the Church
u *Psal.* 130. u is called Israel by the name of Iacob. An example may bee had in the woman of Canaan.
x *Matth.* 15 22.23.24. 25.26.27. x First, our Sauiour Christ gaue her faith, and by that faith she was mooued to seeke to him: But when she was once come to him, hee gaue her three repulses. First, by saying nothing. Secondly, by denying her: Thirdly, by calling her

her dogge. Thus Christ in appearance made shewe, as though hee would neuer haue graunted her request. But she at euery repulse was more instant, crying more earnestly vnto him: and shee plainly opposed her selfe to him, and would take no deniall: for such is the nature of true faith. Wherefore, the faithfull when they feele themselues ouerwhelmed with sinne, turmoyled with conflicts of Sathan, when they feele the anger of God offended with them, yet they can euen then lift vp their eye lids, & giue a glimps at the brasen Serpent Iesus Christ, and can fling themselues into the armes of Gods mercie, and catch hold of the hand of God buffetting them, and kisse it.

LX.

By these temptations it comes to passe, that a Christian though he cannot fall finally from Christ, yet hee may fall very dangerously from his former estate. First, the graces of God may bee by his default lessened in him: els Paule would not haue giuen out these exhortations, *a quench not the spirit.* *b Grieue not the holie spirit of God, by whom ye are sealed vnto the day of redemption.* Secondly, the graces of God may bee buried in him and couered for a time, so that hee may bee like a man in a traunce, who both by his owne sense and by the iudgement of the Phisition is taken for dead. This was the estate of Peter, who though hee confessed that

Dangerous falles of a Christian.

a 1. *Thess.* 5: 19

b *Eph.* 4.30

e *Math.*16. 16.26.70. Christ was the Sonne of the liuing Lord, e yet hee denied him and forswore him at the voyce of a Damsell. Thirdly, hee may fall againe into the same sinne after repentance. Indeed this is a dangerous case; yet it may befall a true Christian. Otherwise when as the Israelites (Gods people) had fallen away from him by their sins, and Idolatries, hee would not still haue offered them mercie, d as he doth by his Prophets: And e Paule praieth the Corinthians *in Christs stead that they would bee reconciled to God*: who neuertheleſſe before were reconciled to GOD. Fourthly, hee may commit a sinne of presumption, which is a fearefull sinne, being done *wittingly* of knowledge and *willingly*, & with some *wilfulneſſe*. Therefore Dauid praied, f *Keepe thy ſeruant from presumptuous sin*: and to shew himselfe to be in danger of it, he prayeth further, *let them not haue dominion ouer me*. Lastly, he may fal into desparie of Gods mercie for a time, and this is a daungerous sinne. For hee which desparies, makes all the promises of GOD to be false: and this sinne of all other is most contrarie to true sauing faith. In this estate was Dauid, when being in trouble, he sayd, g *this is my death*. And Paule shewes that the incestuous man might haue fallen into desperation, h when hee sayth: *Comfort him, leſt he be ſwallowed vp of ouermuch heauineſſe*. And it must bee remembred that the Church of Rome er-

d *Eſa.*14.18
e 2.*Cor.*5. 20.
f *Pſa.*19.13
g *Pſal.*77. 11.
h 2.*Cor.*2.2

reth,

reth in this, that she teacheth desperation to be a sinne agaynst the holy Ghost. This sinne agaynst the holy Ghost is a blasphemie spoken agaynst the knowne trueth of Gods word, or a denial of Christ, of a wilfull and obstinate malice. But desperation may arise through ignorance of a mans owne estate: through horror of conscience for sinne: through an often relapse into some sinne: through the ouerdeepe consideration of a mans owne vnworthines: Lastly, by abiuration of the trueth, through compulsion and feare. *This befell Francis Spira, who after his Apostasie despaired. Yet they are much ouerseene that write of him as of a damned creature. For first, who can tell whether he despayred finally or not. Secondly, in the very midst of his desperation, he complained of the hardnes of his heart, which made him that he could not pray: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart, is by some contrary grace; so that we may conueniently think, that he was not quite bereft of all goodnes; though hee neither felt it then, nor shewed it to the beholder.

*What is to be thought of F. Spira.

LXI.

The cause why a Christian cannot quite fall away frō grace, is this: after that he is sanctified, he receiueth from God another speciall grace, which may bee called Corroboration. For he hath in him not onely the sanctifying, but also

Corroboration.

the ſtrengthening power of Chriſt. Therefore
i *Ephe.*3.16 Paule prayeth for the Epheſians, i *that they may be ſtrengthned in the inner man*: for the Coloſ-
k *Col.*1.9. ſians, k *that they might bee ſtrengthned with the glorious power of Chriſt.* And of himſelfe hee
l *Phil.*4.13. ſayth, l *that he is able to do all things through the*
m *Pſal.*103 5 *power of Chriſt that ſtrengtheneth him.* m Dauid ſayth, *that God renueth them that feare him, as the Eagle renueth her decaied ſtrength.* From hence as from a ſpeciall cauſe ariſeth patience and perſeuerance vnto the ende: for when a man is ſupported by the power of Chriſt, hee may bee able to beare many croſſes patiently with a contented minde, and perſeuer in bearing of it how long ſo euer the croſſe endureth.

Patience. Perſeuerance.

LXII.

Thus much of the eſtate of a Chriſtian in this life. Now I will adde ſome reaſons in the way of perſwaſion to all men, but eſpecially to worldlings, and to looſe profeſſors of the Goſpell, that they would vtterly denye themſelues,
d 2.*Cor.*5.17 d and vſe all meanes to become true Chriſtians
e *Tit.*2.10. by being *made new creatures in Chriſt*, and e by leading ſuch a life as *may adorne the Goſpell of Chriſt.*

A perſwaſion to Chriſtianitie.

My firſt reaſon is this; the man that liueth in this world not being a true Chriſtian, is farre more vile than the baſeſt creature of all, euen the Dogge, or Toade: For firſt he is nothing

els

els but a filthie dunghill of all abomination and vncleannes, the [f] stinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the nostrils of God, but onely the suffering of Christ being [g] a sacrifice of a sweete smelling sauour to God. We make it very daintie to come neere a lazar man that is full of botches, blaines and sores; but much more are those men to bee abhorred, which haue lien many yeares starke [h] *dead in sinnes and trespasses*: and therefore now doe nothing els but rotte and stinke in them like vgly lothsome carrions.

f *Rom.*8.20.

g *Ephe.*5.2.

h *Ephe.*2.1.

Secondly, hee which is no Christian is vnder the power of darknesse, hauing Sathan for his Prince and God, and giuing vnto him in token of homage his best parts, euen his mind and conscience [k] to be his dwelling place: and his whole conuersation is nothing els but a perpetuall obedience to Sathan. If Atheists, and worldlinges and carnall Gospellers were perswaded of the trueth of this (as it is most true) it would make them howle and crye, though now they liue at ease without feeling any pricke of conscience for sinne. And if they had but the least sense of it in the world, it would make their flintie hearts to bleed, and it would make them shed riuers of teares. But how long shall they continue in this vile estate? Truely, vntill they come to Christ; a-

i *2.Cor.*4.4

k *Luk.*11.24

wake therefore thou that sleepest, and stand vp from the dead, and Christ shall giue thee light: Open thine heart to receiue Christ, and then hee will come and binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

Thirdly, he which is no Christian is in daunger of all the iudgements of God, so that euery moment some of them may befall him. He may perish sodainlie by water with the olde world, he may be consumed with fire & brimstone with Sodome and Gomorrha, he may bee swallowed vp of the earth with Dathan and Abiram, hee may hang himselfe with Iudas, hee may haue his braines dashed against the ground and bee eaten vp of dogges with Iesabell, he may dye in the hardnesse of heart with Pharao, hee may despayre with Caine and Iudas, hee may bee striken with sodaine death with Ananias and Saphira his wife, he may bee eaten of wormes with Herode, hee may bee smitten with trembling that hee cannot heare Gods worde with Felix, hee may voyde his guttes at the stoole with Arius, hee may crye at his death that he is damned with Latomus, hee may bee left vnto himselfe to mocke, blaspheme, and renounce Christ with Iulian: and he may suffer many more fearfull iudgements, whereof the Lord hath [1] great store, and all tende to the confounding of them which will

1 *Deut.* 32. 34

not

not bee humbled vnder his hand. Contrariwise, the true Christian is so farre out of the reach of Gods iudgements that they cannot hurt him; [m] Christ is *a couering and a cloude* m *Esai.* 4.6
agaynst the heate and tempest of Gods iudgements, [n] when a mans heart is sprinkled with n *Exod.* 12.
the bloud of this immaculate Lambe, all the 22
plagues of GOD passe ouer him. In the destruction of Ierusalem the [o] righteous beare a o *Ezec.* 9.4
marke in their foreheads and are saued. Therefore let him that hath regard to his owne safetie become a Christian.

Thirdly, the man which is no Christian is in daunger of eternall death and damnation in hell fire; and they which fall into this estate it had been ten thousand folde better for them if they had neuer been borne, [p] for they are quite p 1. *Thess.* 1.
separated *from the presence of God and from his* 9
glorie: all the companie they haue is with the Diuell and his Angels. Their bodies and soules are tormented with infinit horror and anguish arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwaies dying, and yet are neuer dead. Furthermore, the length of this torment must bee considered which greatly aggrauates the paine. If a man might bee deliuered from the paines of hell when he had suffered them so many yeares as there bee droppes in the sea, or little sands in the whole

earth, it were some comfort: but after that those yeares bee expired there shall come no release, but the damned shall continue in shrieking, yelling and gnashing of teeth, enduring the consuming heate of Gods wrath without any ende for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so little touched with any part of Gods anger, a man shall feele himselfe to haue euen the pāgs of hell in his heart. Now therefore al they ẏ would escape out of this hellish and damnable estate, while they haue time let them pray for the pardon of their sinnes in Christ, and walke according to the spirite in newnes of life, and then they maye assure themselues, that there is no condemnation can belong to them. And it must bee alwayes remembred that hee which would liue, when hee is dead, must dye while hee is aliue, namely to sinne. And agayne, hee which would rise to eternall life in the day of iudgement, must rise from sinne before hee dye, vnto newnes of life.

A godlesse man carrieth hell in his bosome.

The fourth reason: GOD hath appoynted vnto euery man that liueth in the Church a certaine time of repentance, and of comming to Christ. And he which mispendeth that time and is not made a Christian then, can neuer bee saued. This made our Sauiour Christ weepe

for

for Hierusalem and say, q *O if thou hadst known at the least in this thy day, those things which belong to thy peace, but now are they hidden from thine eies.* And he further signifieth the destruction of Hierusalem, r because shee *knew not the time of her visitation.* Agayne, the neglecting of this time is one cause, why not one or two, but many s shall seeke to enter into the kingdome of heauen, and yet shal not be able. It is a merueilous thing, that they which seeke to bee saued should perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art aliue at this time, yet thou hast no lease of thy life, GOD may call thee foorth of this world the next yeare, the next weeke, the next houre: yea hee may strike thee with sodaine death at this very present. And in very trueth, if thou goest foorth of this worlde being no repentãt sinner, thou goest dãned to hell. Wherfore delay not one minute of an houre longer, but with all speed repent and turne vnto God, and bring forth fruites worthy of amendment of life, that all thy sinnes may bee done away, when the day of death, or the day of iudgement shall bee. And doe not think with thy selfe that it shall be sufficient to deferre thy turning vnto

q *Luk.* 19.42

r *Verse* 44.

s *Luk.* 13.24

God

God till the last ende. For late repentance is seldome true repentance. And he which continueth long in any sinne is in a dangerous case. If a man lye long in any disease he wil scarce recouer his former health; & he which is growne in the custome of any sin, and the sin is become ripe in him, it is a thousand to one, he is neuer saued; according to that of Saint Iames, [t] *sinne being perfected bringeth forth death.*

t *Iam.* 1. 13.

The fift reason. Eternall life is a thing desired of all men: yet none shall be made partakers of it, but the true Christian, and the glorious estate of this life would mooue any man to bee a Christian. First of all, they which haue eternall life are freed from all paynes, sicknesses, infirmities, hunger, thirst, colde, wearines; from all sin, as anger, forgetfulnes, ignorance; from hell, death, damnation, Sathan, and from euery thing that causeth miserie: according to that of Saint Iohn. *And* [u] *God will wipe away all teares from their eies: and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more payne; for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiesty in heauē there to *behold his face*, that is, his glory, as our Sauiour Christ saith, *Father,* [x] *I wil that they which thou hast giuē me, bee with me euen where I am, that they may behold my glory which thou hast giuen mee.* And Dauid saith, *In* [y] *thy presence is fulnes of ioy, and*

u *Reu.* 21. 4.

x *Ioh.* 17. 24.

y *Psa.* 16. 11 *Reuel.* 22. 4.

at

at thy right hand there are pleasures for euermore. z 1. Cor. 15. 28.
Thirdly, they shal haue such an excellent cō-
munion with God, that he shal be vnto them *al in al.* For in the end of the world, whē the whole
number of the elect is accomplished, Christ
shal present them to his father, and as he is me-
diatour he shall cease to bee a King, a Priest, a
Prophet; for though the efficacie of his offices
be euerlasting, yet the execution of them shall
then cease, as Paul saith, a *then shall be the ende,* a 1. Cor. 15.
when he hath deliuered vp the kingdom to GOD: 24
euen the Father, when he hath put downe all rule,
all authority and power. Agayne, among the e-
lect there shall not be King and subiect, father,
mother, child, master, seruant, noble, ignoble,
rich, poore, liuing, dead. Some will say, what
then shal be? I answere, one glorious and euer-
lasting God, the Father, the Sonne, and the ho-
ly Ghost shall bee in all the elect, all that heart
can wish and desire. Men shall not be in dark-
nesse, neither shall they neede the light of the
Sonne, Moone, or Starres, God himselfe im-
mediately shall bee their light, b as Iohn sayth. b Re. 21. 23.
And the Citie hath no need of the Sunne, neither
of the Moone to shine in it, for the glorie of God
doth lighten it, and the Lambe is the light of it. Men
shall not then neede meate, drinke, cloathing,
sleep, recreation, fire, shade, respiration, or any
other such like, but God himselfe immediately
shall be their life, & all things concerning life by
Christ.

Christ. Which Iohn signifieth, *when hee sayth,*
d *Re.22.1.2* *that he*[d] *saw a pure riuer of water of life, cleere as*
Chrystall proceeding out of the throne of GOD,
and of the Lambe; there being by either side of it
the tree of life which bare two manner of fruites,
and gaue fruite euery moneth. And whereas God
is continually to be worshipped in heauē; they
neede no other tabernacle or temple thereun-
to, but God himselfe shall be their temple: as
d *Re.21.22.* Iohn sayth, *I saw no temple therein: for the*
Lord God almighty and the Lambe are the tem-
ple of it. Fourthly, from this glorious commu-
nion which is betweene God and Christ as hee
is man, and all the Saints which are his mem-
bers, there ariseth an vnspeakable ioye and
gladnes wherewith they are filled. Dauid saith,
e *Psal.36.* e that Gods children shall be satisfied *with the*
fatnes of his house, and that hee shall giue them
drinke out of the riuers of his pleasures. This ioy
vndoubtedly is infinite, and the Saintes are
not onely repleniſhed with it, but they are al-
so swallowed vp of it as with an huge and infi-
nite sea of waters, as may appeare in Peter, who
at the transfiguration of Christ, was so rauis-
hed out of measure with ioye at the sight of it,
f *Mat.17.4.* that he quite forgot himselfe, saying f to Christ,
Master it is good being here; let vs make three
Tabernacles, one for thee, one for Moses, and
another for Elias. Lastly out of this communion
ariseth a perfect loue of God, whereby the saints

loue

loue God with all their hearts, with all their soules, and strength, and this loue sheweth it self in that they are eternally occupied in worshipping God, by singing of songs of praise & thanksgiuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in this world[h] as drosse and dung, so that they may obtaine Christ and his righteousnes.

g *Reuel.7. ver.11.12.*

h *Phil.3.8.*

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the child of wrath and vengeance. Sathan hath wounded thee with many a deadly wound of sinne: thou liest bleeding at the heart and art like to die eternally. Thou being in this estate, there is no man on earth, no Saint in Heauen, no Angel, no creature at all, is able to helpe thee; Christ only was able; he therefore came downe from Heauen and became man, for this cause, to worke thy deliuerance. Furthermore in the curing of the wound of sinne, no hearbe, no water, no plaister, no Phisick, can doe thee any good: onely the body and bloud of Christ is Soueraigne for this matter, being steeped in the wrath of God. He therefore subiected himselfe to the death, euen the death of the Crosse, vpon which hee suffered the wrath of God due to the sinne of mankinde: and of his owne hart bloud he tempered for thee a soueraigne

ueraigne medicine to heale all thy wounds and ſores. Now therefore deſpiſe not this mercie: ſeeke vnto Chriſt, lay open all thy ſores, pray him, that he would vouchſafe thee if it bee but one droppe of his blood; then hee will come vnto thee by his holy ſpirite, he will waſh and ſupple thy wounds in his blood and bind them vp. He is the [i] *tree of life the leaues whereof heale the nations.* If thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule, that thou mayſt liue eternally in the kingdome of heauen. If this reaſon will not mooue thee to be a Chriſtian, thy caſe is deſperate. It is the beſt reaſon that Paul could vſe to this purpoſe. *As obedient children* (ſayth hee) *faſhion not your ſelues vnto the former luſtes of your ignorance,* [k] *but as he which hath called you is holy, ſo be ye holy in all maner of conuerſation.* His reaſon followeth: [l] *Knowing that yee were not redeemed with corruptible things as ſiluer and gold from your vaine conuerſation receiued by the tradition of the Fathers, but with the precious bloud of Chriſt, as a Lamb vndefiled and without ſpotte.*

i *Reue.* 22. 3

k 1. *Pet.* 1. *Verſ.* 14. 15.

l *Verſ.* 18. 19

Thus much haue I ſpoken to the worldling, who in his heart makes no more account of Chriſt than of his olde ſhooes: and who had rather be without Chriſt, than bee without his pigges, with the Gaderens. Now for the true Chriſtians I haue nothing to ſay but this. The

Math. 8.

Lord

Lord increaſe the number of them. And [m] the Lord fulfil them with the knowledge of his will in all wiſedome and ſpirituall vnderſtanding, that they may walke worthy of him, and pleaſe him in all thinges, being fruitfull in all good works & increaſing in the knowledge of God. And whereas they are at continuall warre agaynſt the fleſh, the worlde, and the Diuell: Lorde Ieſus ſtrengthen them with all might through thy glorious power, vnto all patience and long ſuffering with ioyfulneſſe. And deare father of all mercie plant that gouernmēt in thy Church euery where which thou haſt reuealed in thy word, that thy Saints may worſhip thee in thoſe meanes, in that order and comelineſſe, which thou haſt appoynted, abounding in righteouſnes, peace of conſcience, and ioy of the holy Ghoſte, Amen,

Amen.

[m] *Coloſſ.* 12 *ver.* 9. 10. 11

A

A Dialogue of the ſtate of a Chriſtian man,

gathered here and there out of the ſweete and ſauourie writings of Maſter Tindal and Maſter Bradford.

Imot bens. Becauſe of our ancient acquaintance and familiaritie (deare frēd *Euſebius*) I will make bold with you to aske ſuch queſtions as may bee for my edification & cōfort, and of no other matters but euen of religion, whereof I ſee you are an olde profeſſor. And the firſt of all, let me bee bolde to aske this queſtion of you, how it pleaſed God to make you a true Chriſtian, and a member of Chriſt Ieſus whome I ſee you ſerue continually with a feruent zeale.

Euſe-

Eusebius. For that olde acquaintance that was betweene vs, and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in mee: therefore I pray you marke a little what I shall say, and I will declare vnto you the truth euen foorth of the feeling of mine owne conscience. The fall of Adam did make mee the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the Diuell: And the Diuell was my Lorde and my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knit faster vnto the will of the Diuell, then could an hundred thousand chaines binde a man vnto a poast. Vnto the Diuels will did I consent with all my heart, with all my minde, with all my might, power, strength, will and life: so that the lawe and will of the Diuell, was written as well in my heart, as in my members, and I ran headlong after the Diuell with full saile, and the whole swing of all the power I had: as a stone cast vp into the ayre commeth downe naturally of it selfe with all the violent swing of his owne weight. O with what deadly and venemous heart did I hate mine enemies? with how great malice of minde inwardly did I slay and murther? With what violence and rage, yea with what feruent lust committed I

adultery, fornication, and such like vncleanenes? With what pleasure and delectation like a glutton serued I my belly? With what diligence deceiued I? How busily sought I the thinges of the worlde? Whatsoeuer I did worke, imagine or speake, was abhominable in the sight of God, for I could referre nothing vnto the honour of GOD: neither was his lawe or will written in my members or in my heart, neither was there any more power in me to followe the will of God than in a stone to ascend vpward of it selfe. And besides that I was asleepe in so deepe blindnesse that I could neither see nor feele in what miserie, thraldome, and wretchednesse I was, till Moses came and awaked me and published the lawe. When I heard the lawe truely preached howe that I ought to loue and honour GOD with all my strength and might from the low bottome of the heart, because hee did create me Lorde ouer it, and my neighbor, yea mine enemies as my selfe inwardly from the grounde of my heart because God hath made them after the likenesse of his owne Image, and they are his sonnes as well as I, and Christ hath bought them with his blood, and made them heires of euerlasting life as well as I: and how I ought to doo whatsoeuer GOD biddeth, and to abstayne from whatsoeuer God forbiddeth, with all loue and meekenesse, with a feruent and burning

ning lust from the center of the heart. Then began my conscience to rage against the lawe and against God. No sea, bee it neuer so great a tempest was so vnquiet, for it was not possible for me a natural man to consent to the law that it should be good, or that God should be righteous which made the lawe: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer shewed mee where to fetch helpe, nor preached anie mercie; but onely set me at variaunce with God, and prouoked and stirred me to rayle on God, and to blaspheme him as a cruell tyranne. And indeed it was not possible to do otherwise, to thinke that God made mee of so poysoned a nature, & gaue me an impossible law to performe: I being not borne againe by the spirite, and my wit, reason, and wil being so fast glewed, yea nayled and chayned vnto the will of the Diuell. This was the captiuitie and bondage whence Christ deliuered mee, redeemed and loosed me. His blood, his death, his patience in suffering rebukes and wronges and the full wrath of God, his prayers and fastings, his meekenes and fulfilling the vttermost poynts of the lawe, appeased the wrath of GOD, brought the fauour of God to mee againe, obtained that God should loue me first, & be my father, and that a mercifull father that would consider my infirmitie and weakenesse, and

Rom.4.

would giue me his spirite againe, which he had taken away in Adam, to rule, gouerne, and strengthen mee, and to breake the bandes of Sathan wherein I was so straight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of GOD, (which preaching is called the Gospell or glad tidings,) and I had deepely considered the same: then my heare began to waxe soft and melt at the bounteous mercie of GOD and kindnesse of the weed of Christ. For when the Gospell was preached, the spirite of God (me thought) entred into my heart, and opened my inwarde eyes, and wrought a liuely faith in mee, and made my wofull conscience feele and taste howe sweete a thing the bitter death of Christ is, and how merciefull and louing God is through Christes purchasing and merits, and made mee beginne to loue againe, and to consent to the lawe of God how that it is good and ought so to bee, and that God is righteous that made it: lastly, it wrought in mee a desire to bee whole, and to hunger and thirst after more righteousnes and more strength to fulfill the lawe more perfectly: and in all that I do or leaue vndone to seeke Gods honour and his will with meekenesse, euermore condemning the imperfectnes of my deedes by the law.

Now then this good worke of God to my

saluation

saluation standeth in two poynts, the working of the lawe, and the working of the Gospell: the preaching of the law was a key that bound and damned my conscience; the preaching of the Gospell was another key that loosed me againe. These two salues (I meane the law and the Gospell) vsed God & his Preacher to heale and cure mee a wretched sinner withall. The Lawe did driue out my disease and made it appeare, and was a sharpe salue and fretting corrasiue, and killed the dead flesh, and loosed and drewe the sore out by the roote, and all corruption. It pulled from me all trust and confidence I had in my selfe, and in mine owne workes, merites, deseruings, and ceremonies, and robbed me of all my righteousnes, and made mee poore. It killed me in sending me downe to hel, and bringing mee almost to vtter desperation, and prepared the way of the Lorde, as it is written of Iohn Baptist. For it was not possible that Christ should come vnto mee as long as I trusted in my selfe or in any worldly thing, or had any righteousnesse of mine owne, or riches of holie workes. Then afterward came the Gospell a more gentle plaister, which soupled and swaged the woundes of my conscience and brought mee health: It brought the spirite of God, which loosed the bandes of Sathan, and coupled mee to GOD and his will through a strong fayth and feruent loue. Which bandes

were too strong for the Diuell, the worlde, or any creature to loose. And I a poore and wretched sinner felt so great mercy that in my selfe I was most sure that God would not forsake me, or euer withdraw his mercy and loue from me. And I boldly cried out with Paule, saying.

Rom. 8. *Who shall separate me from the loue of God, &c.* Finally, as before when I was bound to the Diuell and his will, I wrought all manner of wickednesse, for I could doo no otherwise, it was my nature: euen so nowe since I am coupled to GOD by Christes blood, I doo good freely, because of the spirite and this my nature. And thus I trust I haue satisfied your first demaund.

Timoth. Yea, but mee thinkes you doo too much condemne your selfe in respect of sinne. For I can remember that from your childehoode you were of a good and gentle nature, and your behauiour was alwayes honest and ciuill, and you could neuer abide the companie of them which were roysters and ruffianes, and swearers, and blasphemers, & contemners of Gods word, and drunkards which nowe are tearmed good fellowes. And your dealing with all men hath beene euer commended for good, faithfull and iust. What meane you then to make your selfe so abhominable and accursed, and to say, you were so wholly addicted vnto wickednesse, and your will so fearefullie

and miserably in captiuitie vnto the will of the Diuell.

Euseb. Brother *Timothie* I know what I say, God giue me grace to speak it with more liuely feeling of my weakenesse, and with a more bitter detestation of my sinne. By nature through the fall of Adam am I the childe of wrath, heire of the vengeance of God by birth: yea and so from my first conception: and I had my fellowshippe with the damned diuels vnder the power of darknesse and rule of Satan, while I was yet in my mothers womb: and although I shewed not the fruites of sinne as soone as I was borne nor long after: yet was I ful of the naturall poyson, from whence all wicked deedes doo spring, and cannot but sin outwardly, as soone as I am able to worke (bee I neuer so yong) if occasion be giuen: for my nature is to sinne as is the nature of a Serpent to sting: & as a serpent yet yong, or yet vnbrought foorth is full of poyson and cannot afterwarde (when time and occasion is giuen) but bring forth the fruites thereof. And as an Adder, a Toade, or a snake is hated of man, not for the euill it hath done, but for the poyson that is in it, and hurte which it cannot but doe: so am I hated of God, for that naturall poyson which is conceiued and borne with mee before I doo any outward euill. And as the euill which a venemous worme dooth, maketh it not a ser-

pent, but because it is a venemous worme therfore dooth it euill, and poysoneth: euen so doo not our euill deedes make vs euill first, but because we are of nature euill, therefore doo wee euill, and thinke euill, to eternall damnation by the lawe, and are contrary to the will of God in our will, and in all things consent vnto the will of the fiend.

Timoth. As yet I neuer had such a feeling of my sinne as you haue had: and although I would bee loath to commit any sinne, yet the lawe was neuer so terrible vnto mee, condemning mee, pronouncing the sentence of death against mee, and stinging my conscience with feare of euerlasting paine, as I perceiue it hath beene vnto you: therefore I feare oftentimes least my profession of religion should be onely in truth meere hypocrisie, I pray you let mee heare your minde.

Eusebius. A true saying it is that the right way to goe vnto heauen, is to sayle by hell, and there is no man liuing that feeleth the power and vertue of the bloud of Christ, which first hath not felt the paines of hell. But yet in these paynes there is a difference: and it is the will of God that his children in their conuersion shall some of them feele more and some lesse. Ezechias on his death bedde com- Esa.38. plaineth that the Lord breaketh his bones like a Lyon, that he could not speake by reason of

paine,

paine, but chattered in his throate like a Crane, and mourned like a Doue. Iob ſayth, that God is his enemie, and hath ſet him vp as a marke to ſhoote at, and that the arrowes of the Almightie are vpon him, and that the poyſon of them hath dronke vp his ſpirit. Dauid bewaileth his eſtate in many Pſalmes, but eſpecially in the 130. Pſalme, where he beginneth on this manner: Out of the deepe places haue I called vnto thee O Lorde: which is as though hee ſhould ſay; O my poore ſoule fall not flatte downe, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſſe thee ſore indeed, but be not for all that quite ouerwhelmed, thou art thruſt downe ſo low into the depth of deepes, that thou hadſt need crie alowd to be heard of him which dwelleth in the higheſt heightes: and the euer-burning hell fire is not farre from that Lake whither thine iniquities haue plunged thee, ſo that thou maiſt perceiue as it were the Eccho of their cryes & deſperat howlings, which be there caſt out of al hope of euer comming foorth. But the Lorde which bringeth foorth euen to the borders of Hell his beſt beloued when they forget themſelues, knoweth alſo how well to bring them backe againe. Go no further then downeward, but lift vp thy heart together with thine eye, and ſeeke vnto the Lord, to reach vnto thee his merciſull and a helping hand. Againe in the Scriptures wee

Iob. 6. 4.
Iob. 13.
Pſal. 130.

finde examples of men conuerted vnto the Lord without any vehement sorrowe of their sinnes. What anguish of conscience had the theefe vpon the Crosse for his former life in his present conuersion at the houre of death? How was Lidia dismayed and cast downe in respect of her wickednesse, like as Dauid was or Iob, whose heart GOD onely is sayd to haue opened to giue attendance to the preaching of Paule and Silas, who also euen presently after was readie to entertaine them, and to make them a feast in her house, which shee could not haue done if shee had been in the perplexities of Ezechias, or Dauid. The same may bee spoken of the Iailer, and of them which heard Peters Sermon at Ierusalem, who for all that they had murdered our Sauiour Christ, yet in their conuersion, their hearts were onely for the time pricked. So then GOD in preparing vs, which in trueth are nothing but fleshlie and stinking dung-hilles of sinne, nay very vncleanesse and pollution it selfe, I say, in preparing vs to bee the Temples of his holie Spirite to dwell in, and the storehouses to horde vp his heauenlie graces in, dooth otherwhiles vse a milde and gentle remedie, and maketh the lawe to looke vpon vs, though with no louing and gentle, yet with no fearefull countenance, and otherwhiles in some hee setteth a sharpe edge vpon the lawe,

and

and maketh it to wound the heart verie deepe, and as a strong corasiue to torment them, and to fret and gnawe vpon their consciences. And wee see by experience that a boteh or a byle in a mans bodie, is as well eased of the corruption that is in it by the pricking of the poynt of a small needle as by the launcing of a great raser. Wherefore if GOD by his spirite haue wrought in you sorrowe for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieued with a godly sorrowe for your sinnes, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, GOD make me thankfull for it. And I pray you more plainly shewe me the state of your life till this houre, that I and all other may take warning by it.

Euseb. That which may do good vnto other men I will neuer conceale though it bee to my perpetuall shame. As I was conceiued & borne in sinne, so my parents brought me vp in ignorance, and neuer shewed me my shame & miserie by Gods law: & I liued a long time, euen as a man in a dead sleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor diuell. And the diuell himselfe (as now I perceiue) did often perswade my secure conscience that I was the

child

childe of God, and ſhould bee ſaued as well as the beſt man in the worlde: and I yeelded to this perſwaſion, and did verely thinke it: ſo that when the preacher for wickednesse and ſecuritie denounced Gods iudgements and hell fire, I haue ſaide vnto my neighbours that I hoped I ſhould bee ſaued, and hee ſhould goe to hell: and when I was asked whether I could keepe all the commaundements of the law, I ſaid that I could: and being asked whether I neuer ſinned, I ſayd I thought that otherwhiles I did, but for them which were but fewe, I hoped God would haue mercie, and haue mee excuſed, & al my neighbours were glad of my companie, they ſpoke well of mee, and I was taken for an honeſt man, when as indeed, before God I was a vile beaſt, and the child of wrath, inſpired with the ſpirite of the Diuell continually. Well, afterward I heard the law preached, and I ſawe and remembred many fearefull iudgements of GOD vpon men whom I in reaſon thought were as good men as I, then I began to conſider mine owne eſtate, and to perceiue my ſinnes, and my curſednesse, and vpon a time aboue all other, the curſe of the lawe made me inwardly afraide, and my fleſh then began to tremble and quake: then I could not ſleepe in the night ſeaſon, I was afraide of euery thing. If I were in my houſe, I thought the houſe would fall on my head: if abroade, I thought

euery

euery crannie of the earth would open it ſelfe wider and ſwallowe mee. I ſtarted at euery ſtraw, and at the mouing of a flye: my meate was loathſome vnto me, and I thought I was not worthie of ſo good a creature of God, and that God might iuſtly turne it to my bane: the griefe of my heart for my life paſt made mee ſhed abundance of teares: and vpon that I remembred in Dauids Pſalmes, that his teares were his drinke, & that he did wet his bed with teares. And now the diuell changed both his coate and his note, and in feareful manner tryed in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this griefe of my ſoule was the beginning of hell. And the greater was my paine, becauſe I durſt not open my minde vnto any for feare they ſhould haue mocked me, and haue made a ieſt of it. Wherefore I was faine to goe to a godly learned Preacher; I ſhewed mine eſtate vnto him; after I had continued with him the ſpace of two or three daies, I receiued comfort both by the promiſes of mercie, which he ſhewed me in the booke of GOD, and by his feruent, godly and effectuall prayers: and I thank GOD euer ſince I haue had ſome aſſurance (in ſpite of the Diuell) that I doe appertaine to the Kingdome of Heauen, and am now a member of Ieſus Chriſt, and ſhall ſo continue for euer.

Timoth.

Timoth. How knowe you that God hath forgiuen your sinne?

Euseb. Because I am a sinner and he is both able and willing to forgiue me.

Timoth. I graunt that hee is able to forgiue you, but how know you that he will? you know your sinnes are very great.

Euseb. I graunt: but Christs passion is farre greater: and although my sinnes were as red as scarlet and as purple, yet they shall be as white as snow, and as soft as wooll.

Timoth. Oh but you haue sinned very often.

Euseb. Tell mee not I pray you what I haue done, but what I will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, and my earnest prayer to God is, hereafter to take better heede, and to amend my former life.

Timoth. Is that enough thinke you?

Euseb. What lacketh?

Timoth. The fauour and mercie of God, that may cleane forsake you.

Euseb. Nay, that I will neuer graunt: for, I am certainlie perswaded of the fauour and mercie of GOD euen to the saluation of my soule.

Timoth. Oh shew me that, that is the thing I earnestly desire, to be assured of Gods special goodnes, euen by your experience.

Euseb.

Euseb. According as GOD hath giuen mee to feele the same, so will I shewe it you. And first of all the dealing of God towards mee is a good argument to me. In the first commandement, God hath commaunded me to take him to bee my GOD, and in the Lords prayer hee teacheth me to call him Father: hee hath created the worlde generally, and euery creature particularly for man, and so for mee, to serue for my commoditie, neeessitie, and admonition. Also hee hath made me after his owne image, hauing a reasonable soule, bodie, shape, where he might haue made me a Toade, a Serpent, a Swine, deformed, franticke. Moreouer, he hath wonderfully preserued mee in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils: all which doe confirme in mee a perswasion of Gods fatherly loue: and that I should not doubt hereof: where I might haue been borne of Turkes, loe it was the will of GOD that I should be borne of Christian parents, and bee brought into Gods Church by Baptisme, which is the Sacrament of adoption, and requireth faith, as well of the remission of my sinnes as of sanctification and holines to bee wrought of God in me by his grace and holy spirit: where I might haue been borne in an ignorant time and religion, GOD would that I should bee borne in these daies and in this countrey where is more know-

knowledge reuealed then euer was heere or in many places elſe is. Where I might haue beeñ of a corrupt iudgement, and entangled with many errors of Papiſtrie, and of the familie of Loue, and of the ſchiſme of Browne, by Gods goodneſſe my iudgement is reformed, and hee hath lightened mine eyes to ſee and my heart to imbrace his ſincere trueth. By all which thinges I doe confirme my faith of this that God alwayes hath been, is, and will be for euer my Father, and at my departing foorth of this world will giue mee the crowne of euerlaſting glorie. Secondly, when as man is euermore doubting of the promiſes of God bee they neuer ſo certaine, GOD of his infinite mercie to preuent all occaſions of doubting, promiſeth to giue his owne ſpirite as a pledge, pawne, or earneſt pennie vnto his children of their adoption and election to ſaluation. Now, ſince it pleaſed God to call me from hypocriſie to bee a member of his Church, I feele that in my ſelfe which I neuer felt or heard of before. In times paſt, I came to prayers and to the preaching of Gods worde, euen as a Beare commeth to the ſtake, now the word of God is meate and drink to mee, and prayer is no burden vnto mee, but my ordinarie exerciſe. If I riſe in the morning I am not well till I haue prayed and giuen thankes to God, if I doe any thing it commeth into my minde to pray. In my prayers I finde

great

great ioy and comfort, and the exceeding fauour of God, I neuer thinke I can well take my rest, or doe any thing else except first I aske it at Gods hand in Christ. Lastly, when my mind and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawne to pray vnto God for the remission of my sinnes, and the assurance of my saluation; and in praier I haue had those groanes which for their greatnes cannot be expressed. Now from whence commeth all this? From the Diuell? No. In these actions I haue found him my enemy, and a continuall hinderer of them. For hee by his craft when I haue been heauie and weake, hath assayled to prouoke me to some sinnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue been so hardened and blinded by those sinnes, that for a time I haue made light account of the worde of God and prayer. Well then, I make nature this came from mine owne selfe: No neither. This cursed nature of mine hath beene more pleased and delighted with sinne, and with the pleasures of the worlde, than with such exercises, from which it driueth mee: and presseth mee downe as leade. I cannot thinke that such a poysoning Cockatrice can lay such good egs, or the wilde crabbe trees (such as all men are in Adam) can bring foorth sweete fruites according to the will of God, except God pluck

them foorth of Adam, and plant them in the garden of his mercie, and ſtocke them, and graft the ſpirit of Chriſt in them. Wherefore theſe are the workes of Gods ſpirite, and my conſcience is thereby certified that God hath giuen mee the ſpirite of adoption, and therefore that his fauour and mercie ſhall continue towards mee for euer. For the gifts of God are without repentance, and whom God once loueth, him he loueth for euer. Thirdly, there bee certaine fruites of Gods children which I finde in me, by which I am confirmed in Gods fauour. Saint Iohn in his firſt Epiſtle ſayth, that hereby we knowe that wee are tranſlated from death to life becauſe wee loue the brethren. Truely I feele in my heart a burning loue towards them which are good Chriſtians, though I neuer knewe them nor ſawe them, and I am very deſirous to doe any good for them: and if droppes of my heart bloud would doe them good they ſhould haue them. Moreouer, I hate all ſinne and wickedneſſe with a bitter hatred, and I long to ſee the comming of my Sauiour Chriſt to iudgement, I am grieued & diſquieted becauſe I cannot fulfill the lawe of God as I ought, all which I haue learned foorth of Gods word to be tokens of Gods children. And thus you ſee what euidence I haue to ſhew that I am a true member of the Church militant, and in the fauour of God.

Timoth. Haue you a stedfast faith in Christ, (as these arguments seeme to proove) without al wauering, doubting, and distrusting of Gods mercie?

Euseb. No, no. This my faith which I haue in Christ is euen fought agaynst with doubting, and euer assayled with desperation, not when I sinne only, but also in temptations of aduersitie, into which God bringeth mee to nurture me and to shewe me mine owne heart, the hypocrisie & false thoughts that there lie hid, my almost no faith at all, and as little loue, euen then happilie when I thought my selfe most perfect of all: for when temptations come I cannot stand, whē I haue sinned faith is feeble, when wrong is done vnto me I cannot forgiue, in sickenesse, in losse of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all such temptations my faith perisheth not vtterlie, neither my loue and consent to the lawe of God, but they be weake, sicke, wounded, and not cleane dead. As I deale with my parents being a child, so now deale I towards GOD my louing father. When I was a childe my father and mother taught me nurture and wisedome, I loued my father and all his commaundements, and per-

ceiued the goodnes he shewed me, that my father loued me, and all his precepts are vnto my wealth and profite, and that my father commaundeth nothing for any need he hath thereof, but seeketh my profit onely, and therefore I haue a good faith vnto all my fathers promises, and loue all his commaundements, and doe them with good will, and with good will goe euery day to the schoole: And by the way happily I saw companie play, and with the sight, was taken and rauished of my memorie, and forgot my selfe, and stood, and beheld, and fell to play also forgetting father and mother, and all their kindnes, all their lawes; and mine own profite also. Howbeit, the knowledge of my fathers kindnes, the faith of his promises, and the loue that I had agayne vnto my father, and the obedient minde were not vtterly quenched, but lay hid, as all things doe when a man sleepeth or lyeth in a traunce. And as soone as I had played out all my lusts, or else by some had been warned in the meane season, I came agayne to my olde profession. Notwithstanding, many tentations went ouer my heare, and the lawe as a right hangman tormented my conscience, and went nie to perswade me that my father would thrust me away, and hang me if he catched me, so that I was like a great while to runne away, rather than to returne to my father againe. Feare and dread of rebuke, and of

losse of my fathers loue, and of punishment, wrastled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my mind was more quiet. And the goodnesse of my father and his old kindnesse came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeued that my father would not put me away or destroy me: and he hoped that I would doe no more so. And vpon that I got mee home againe dismayed, but not altogether faithlesse: the old kindnesse would not let mee despayre, howbeit all the worlde could not set mine heart at rest, vntill the paine had been past, and vntill I had heard the voyce of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainly and truely shewed the weaknesse of yours, and consequently of all mens faith, shew me I pray you how by the weakenes of faith a Christian is not rather discomforted than comforted, and assured of his saluation.

Euseb. God doth not so much regarde the quantitie of his graces as the trueth of them, he approoueth a little faith if it bee a true faith: yea, if faith in vs were no more but a graine of mustard seede (which is the least of all other seedes) it should be effectuall, and God would haue respect vnto it. The poore diseased beg- *Matth.20.*

ger with a lame hande, hauing the palſie alſo, is able neuertheleſſe to reach out the ſame and receiue an almes of a King: and ſo in like maner a weake and languiſhing faith is ſufficiently able to reach out it ſelfe, and to apprehend the infinite mercies of our heauenly king offered vnto vs in Chriſt. Faith, in the 3. of Iohn, is compared vnto the eye of the Iſraelite, which although it were of dimme ſight, or looked a ſquint, yet if it could neuer ſo little behold the braſen Serpent, it was ſufficient to cure the ſtings of the fierie Serpents, and to ſaue life.

Timoth. Seeing that you ſatisfie me in euerie poynt ſo fully, ſhew me I pray you, whether a man may be wicked and haue faith, and whether faith entring expelleth wickedneſſe. For I haue heard ſome ſay, that a man might beleeue the worde of God, and yet bee neuer the better in his life, or holier than before he was.

Euſeb. Many there are which when they heare or reade of faith, at once they conſent thereunto, and haue a certaine imagination & opinion of faith: as when a man telleth a ſtorie, or a thing done in a ſtrange land that pertaineth not to them at all: which yet they beleeue and tell vs a true thing, and this imagination or opinion they call faith. Therefore as ſoone as they haue this imagination or opiniō in their hearts, they ſay, verely, this doctrine ſeemeth true, I beleeue it is euen ſo: then they

thinke

thinke that the right faith is there; but afterward when they feele in themſelues no maner of working of the ſpirite, neither the terrible ſentence of the lawe, and the horrible captiuitie vnder Satan, neither can perceiue any alteration in themſelues, and that any good works followe, but finde they are altogether as before, and abide in their olde ſtate, then think they that faith is not ſufficient, but that works muſt be ioyned with faith to iuſtification: but true faith is onely the gift of God, and is mightie in operation, euer working, being full of vertue: it renueth man, and begetteth him afreſh, altereth him, changeth him, and turneth him altogether into a new creature and conuerſation: ſo that a man ſhall feele his heart cleane chaunged, and farre otherwiſe diſpoſed than before, & hath power to loue that which before he could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it ſetteth the ſoule at libertie, and maketh her free to follow the will of God, and is to the ſoule as health to the bodie. After that a man is pined with long ſicknes, the legs cānot beare him, he cannot lift vp his hands to help him, his taſte is corrupt, ſugar is bitter in his mouth, his ſtomack longeth after ſlubberſauce and ſwaſh, at which a whole ſtomacke is readie to caſt his gorge: when health commeth ſhe changeth &

alytereth him cleane, giueth him ſtrength in al his members, luſt & will to doe of his owne accord that which before hee could not doe, neither could ſuffer that any mã ſhuld exhort him to doe, and hath now luſt in wholſome things, and his members are free and at libertie, & haue power to do al things of his own accord which belong to a ſound and whole man to doe. And faith worketh in ỹ ſame maner, as a tree brings foorth fruit of his owne accorde: and as a man need not bid a tree bring forth fruite, ſo is there no law put to him that beleeueth & is iuſtified through faith, to force him to obedience, neither is it needfull. For the lawe is written and grauen in his heart, his pleaſure is daily therein, and as without commandement euen of his owne nature he eateth, drinketh, ſeeth, heareth, talketh, goeth: euen ſo of his own nature without any compulſion of the lawe, hee bringeth forth good works: and as an whole man when he is a thirſt tarrieth but for drink, and when he hungreth abideth but for meate, and then drinketh and eateth naturally: Euen ſo is the faithfull euer a thirſt, and an hungred after the will of God, & tarrieth but for an occaſion: & whenſoeuer an occaſion is giuen he worketh naturally the will of God. For this bleſsing is giuen the that truſt in Chriſts bloud, that they thirſt and hunger to doe Gods will. Hee that hath not this faith is but an vnprofitable babler of faith

and

and workes, and neither wotteth what he babbleth, nor whereunto his words tend. For he feeleth not the power of faith nor the working of the ſpirite in his heart, but interpreteth the Scriptures which ſpeak of faith and works after his owne blind reaſon, and fooliſh fantaſies, not hauing any experience in himſelfe.

Timoth. Euery member of Chriſts congregation is a ſinner, & ſinneth daylie, ſome more, and ſome leſſe: for it is written, 1. Iohn 1. *If we ſay we haue no ſinne we deceiue our ſelues, and the trueth is not in vs.* And Paul, Rom. 7. *That good which I would, that do I not; but that euil which I would not, that doe I. So it is not I that doe it* (ſayth hee) *but ſinne that dwelleth in mee.* So the Chriſtian man is both a ſinner and no ſinner: which how it can be, ſhew it me by your experience.

Euſeb. I being one man in ſubſtance and two men in qualitie, fleſh and ſpirite, which in me ſo fight perpetually the one agaynſt the other, that I muſt goe either backward or forward, and cannot ſtand long in one ſtate. If the ſpirit ouercome in tentations, then is ſhe ſtronger and the fleſh weaker. But if the fleſh get a cuſtome, then is the ſpirite none otherwiſe oppreſſed of the fleſh, then as though ſhee had a mountaine on her backe, and as wee ſometime in our dreames thinke wee beare beauier than a milſtone on our breaſts: or when we dreame

now

now and then that wee would runne away for feare of ſome thing, our legges ſeeme heauier than leade: euen ſo is the ſpirite oppreſſed and ouerladen of the fleſh through cuſtome, that ſhee ſtrugleth and ſtriueth to get vp, and to breake looſe in vaine, vntill the God of mercie which heareth my groan through Ieſus Chriſt, come and looſe her with his power, and put ſomething on the backe of the fleſh to keepe her downe, to minish her ſtrength, and to mortifie her. So then no ſinner I am if you regarde the ſpirit, the profeſſion of my heart toward the law of God, my repentance and ſorrowe that I haue both becauſe I haue ſinned, and am yet full of ſinne, and looke vnto the promiſes of mercie in our Sauiour Chriſt, & vnto my faith. A ſinner am I if you looke to the frailtie of my fleſh which is a remnant of the olde Adam, and as it were the ſtock of the olde oliue tree, euer and anone when occaſion is giuen, ſhooting foorth his braunches, leaues, budde, bloſſome, and fruite alſo: which alſo is as the weakneſſe of one that is newly recouered out of a great diſeaſe, by the reaſon whereof all my deedes are imperfect, and when occaſions bee great I fall into horrible deedes, and the fruite of the ſinne which remaineth in my members breaketh out. Notwithſtanding, the ſpirit leaueth mee not, but rebuketh mee, and bringeth me home agayne vnto my profeſſion, ſo that I

neuer

neuer cast off the yoke of GOD from of my necke, neither yeeld vp my selfe vnto sinne to serue it, but fight a fresh, and begin a new battaile. And I had rather you should vnderstand this fourth of the Scriptures, by the example of Ionas and the Apostles. Ionas was the friend of GOD, and a chosen seruant of GOD, to testifie his will vnto the world. He was sent from the land of Israel, where hee was a prophet, to goe amongst an Heathen people and the greatest Citie of the world, then called *Ninive*, to preach that within fortie dayes they should be destroyed for their sinnes: which message the free will of Ionas had as much power to doe as the weakest hearted woman in the worlde had power, if shee where commaunded to leape into a tubbe of liuing Snakes and Adders: as happelie if GOD had commaunded Sara to sacrifice her sonne Isaac, as hee did Abraham, shee woulde haue disputed with GOD ere shee had done it, as though she were strong enough. Well, Ionas hardned by his owne imagination, and reasoning after this manner; I am heere a Prophet vnto Gods people the Israelites: which though they haue Gods word testified vnto them daylie, yet despise and worship GOD vnder the likenesse of Calues, and after all manner of fashions saue after his owne worde, and therefore are of all nations the worst and most worthie of punish-

ment.

ment. And yet God for loue of a fewe that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part so euill as these? If I therefore shall goe preach, I shall lie and shame my selfe, and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the countrie where God is worshipped. When Ionas entred into the ship, he laide him downe to sleepe: for his conscience was tossed betweene the commandement of God which sent him to Niniue, & his fleshly wisedome which dissuaded and counselled him to the contrarie, and at last preuayled agaynst the commandement, and carried him another way as a ship caught between two streames (as the Poets faine the mother of Meleager to be betweene diuers affections; while to auenge her brothers death shee sought to slay her owne sonne) whereupon for very payne and tediousnesse hee lay downe to sleepe to put the commaundement out of minde, which did so gnaw and fret his conscience: as also the nature of all the wicked is, when they haue sinned in earnest, to seeke all meanes with riot, reuell, and pastime to driue the remembrance of sinne forth of their hearts, as Adam did to couer his

wickednesse

wickednesse with appernes of fig-leaues. But God awoke him out of his dreame, and set his sinnes before his face: for when the lotte had caught Ionas, then be sure, that his sinne came to remembrance againe, and that his conscience raged more then the waters of the sea. And then he thought, he only was a sinner, and thought also that as verilie as he had fled from God, as verily God had cast him away: for the sight of the rodde maketh the naturall childe not onelie to see and acknowledge his fault, but also to forget all his fathers olde mercie and goodnesse. And then hee confessed his sinne openly, and of very desperation to haue liued any longer hee had cast himselfe into the sea betimes, except they would be lost also: for all this God prouided a fish to swallowe Ionas. When Ionas had beene in the fishes bellie a space, the rage of his conscience was somewhat quieted, and he came to himselfe againe, and had gotten a little hope, and the qualmes and panges of desperation which went ouer his heart were halfe ouercome: then he prayed to God, and gaue thankes vnto him. When Ionas was cast vpon the land agayne, then his will was free, and hee had power to goe whither God sent him, and to what GOD commaunded him, his owne imagination layde apart: for hee had beene at a new schoole, and in a fumace where hee was purged of much

refuse

refuse and drosse of fleshlie wisedome, which resisted the wisdome of God. For as farre as we be blind in Adam we cannot but seeke and wil our own profite, pleasure and glory: & as farre as wee bee taught in the spirit, wee cannot but seeke and will the pleasure of God onely. Then Ionas preached to Niniue, and they repented: then Ionas shewed againe his corrupt nature for all his trying in the Whales bellie. He was so displeased because the Niniuites perished not, that he was wearie of his life, and wished death for very sorrow, that he had lost the glory of his prophetying, in that his prophecie came not to passe, but he was rebuked of God, as in his prophecie you may reade.

The Apostles, Christ taught them euer to be meeke and to humble themselues; yet oft they striued amõg themselues who should be greatest: the sonnes of Zebede would sit one on the right hand of Christ, the other on the left. They would pray that fire might descend frõ heauen and consume the Samaritans. When Christ asked, *Who say men that I am?* Peter answered, *Thou art the sonne of the liuing God*, as though Peter had been as perfect as an Angell. But immediatly after when Christ preached vnto thẽ of his death and passion, Peter was angrie and rebuked Christ, and thought earnestly that hee had raued, and not wist what he had sayd: as at another time in which Christ was so feruentlie

busied

busied in healing the people, that he had no leisure to eate. They went out to holde him, supposing that he had beene beside himselfe. And one that cast forth diuels in Christs name they forbad, because he waited not on them, so glorious were they yet. And though Christ taught alway to forgiue, yet Peter after long going to schoole, asked whether men should forgiue seauen times, thinking that eyght times had beene too much. And at the last supper, Peter would haue dyed with Christ, but yet within few houres after hee denied him both cowardlie and shamefully. And after the same manner, though hee had so long heard that no man must auenge himselfe, but rather turne the other cheeke to the smiter agayne, yet when Christ was in taking, Peter asked whether it were lawfull so smite with the sworde, and taried no answere, but layde on rashlie. So that although wee bee once reconciled to God, yet at the first we be but children and yong scholers, weake and feeble, and must haue leisure to growe in the spirite, in knowledge, loue, and deedes thereof, as young children must haue time to growe in their bodies: and so in like manner the sting of the Serpent is not pulled out at once, but the poyson of our nature is minished by little and little, & cannot before the house of death be wholly taken away.

Timoth. I perceiue by your godlie dis-

course,

course, the manifolde conflicts betweene the flesh and the spirite, and that the flesh is like to a mightie Giant, such a one as was Goliah, strong, lustie, stirring, enemie to God, confederate with the Diuell: and the spirite like to a little child, such a one as was little Dauid, newe borne, weake and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirite?

Euseb. I vse to tame my flesh with prayer and fasting, watching, deedes of mercie, holie meditations and reading the scriptures, and in bodily labour, and in with-drawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde my bodie most inclined to, and with abstayning from al things that encourage the flesh against the spirite: as reading of toyes and wanton bookes, seeing of Plaies and Enterludes, wanton communication, foolish iesting, and effeminate thoughts and talking of couetousnes, which Paule forbiddeth Ephes. 5. magnifying of worldly promotions. If these will not mortifie my flesh, the God sendeth me some troubles, and so maketh mee to growe and wake perfect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus verie often he maketh me to take vp my crosse and nayleth my flesh vnto it, for the mortifying thereof. Marke this, if GOD send thee to the

sea,

ſea, and promiſe to goe with thee, he will raiſe vp a tempeſt againſt thee, to proue whether thou wilt abide by his worde, and that thou mayeſt feele thy faith and weakenes, and perceiue his goodnes: for if it were alwaies fayre weather and thou neuer brought into ſuch ieopardy, whence his mercy only deliuereth thee, thy faith ſhould be onely a preſumption, and thou ſhouldſt be euer vnthankfull to God, and merciles vnto thy neighbour. If God promiſe riches, the way thereupon is pouertie: whome he loueth, him he chaſteneth: whome he exalteth, hee caſteth downe: whom hee ſaueth he firſt damneth: he bringeth no man to heauen, except he ſend him to hell firſt: if he promiſe life, he ſlayeth firſt: when he buildeth, he caſteth downe all firſt: hee is no patcher; hee cannot abide another mans foundation: hee will not worke till all bee paſt remedie, and brought to ſuch a caſe that men may ſee howe that his hand, his power, his mercie, his goodnes, his truth hath wrought altogether: he will let no man bee partaker with him of his praiſe and glorie: his workes are wonderfull & contrarie to mans workes, who euer (ſaue he) deliuered his owne ſonne, his only ſonne, his deere ſonne, his darling vnto the death, and for his enemies, to win his enemies, to ouercome them with loue, that they might ſee loue and loue againe, and of loue likewiſe to do to other men,

and to ouercome them with well dooing? Ioseph sawe the Sunne and the Moone, and seauen Starres worshipping him, neuertheleſſe ere that came to paſſe, God laid him where he could ſee neither Sunne, nor Moone, neither any ſtarre of the skie, and that many yeares, & alſo vndeſerued, to nurture him, to make him humble and meeke, and to teach him Gods wayes, and to make him apte and meete for the roome and honour agayne hee came to it; that hee might bee ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riuers of Milke and Honie, yet hee brought them foorth the ſpace of fortie yeares into a lande wherein no riuers of Milke and Honie were, but where ſo much as a drop of water was not, to nurture and teach them as a father dooth his ſonne, and to doe them good at the latter end, to ſubdue their cankred nature, to make them ſtrong in the ſpirit to vſe his benefites aright. Laſtly, GOD promiſed Dauid a kingdome, and immediatly ſtirred vp Saule agaynſt him to perſecute him, and to hunt him as men doe hares with gray-hounds, and to ferret him out of euerie hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſtes, to make him feele his owne diſeaſes; in fine, to make him a good man, and a good King.

Timoth. But howe if it come to paſſe that you

you bee tempted to any great ſinne, and the fleſh ouercome the ſpirite, in what caſe are you then?

Euſeb. There is no bodie here but you and I, and I take you to bee a Chriſtian and a faithfull friend: therefore I will ſhewe a little of my experience. The laſt yeare by reaſon of the dearth, I and my familie were put to great pinches, and moſt commonly we had nothing but bread and water: hereupon I bethought mee howe I might get ſomewhat to relieue my familie: It came into my minde that in our Towne a rich man had a great flock of ſheepe, and that I might take one of them without any hurt of him. I was verie loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I was in extremitie, in the night I went among his ſheepe and tooke a lambe, and I tolde my familie that it was giuen me: I preſentlie killed it, the skinne and the entralles I buried in my backſide, the fleſh wee dreſſed by quarters, & did eate it with thankſgiuing (as my manner is) but ſurely very coldlie, and me thought my prayer was abominable in Gods ſight. After I had thus done, wee fared well for the ſpace of two dayes, but I felt my hart hardned, and my lippes were almoſt locked vp, that I could not as I was wont praiſe the Lord. The third night after, I went with a quiet conſcience (me thought) to my bed,

and then I ſlept ſoundly till three of the clocke in the morning, but I dreamed that one came to carrie me to priſon, vpon that on a ſudden I awaked, and being afraide looked about mee, and fell to conſider why I ſhould bee afraide, and I remembred that I had ſinned againſt GOD by robbing my neighbour: O then my feare increaſed, and I thought that hell gaped to deuour mee, and the lawe looked vpon mee with ſuch a terrible countenance, and ſo thundered in mine eares, that I durſt not abide in my bed, but vp and to goe. Then the diuell aſſailed mee on euery ſide, to perſwade that God had caſt mee away: ſaying, they that bee Gods, haue power to keepe his lawe, thou haſt not, but breakeſt them: Therefore thou art a caſt-away and a damned creature, and hell gapeth and ſetteth open his mouth to deuoure thee. And I thought with my ſelfe that I had beene alwayes a ranke hypocrite, for as the clowdes of the ayre doe couer the Sunne, ſo that ſometimes a man cannot tell by any ſenſe that there is any Sunne, the clowdes and winds hiding it from our ſight: euen ſo my cecitie and blindneſſe, and corrupt affections, and the rage of my conſcience did ſo ouerſhadowe the ſight of Gods ſeede in me, and ſo ouerwhelme his ſpirit as though I had beene a plaine reprobate. And thus it came to paſſe that Dauid making his prayer to GOD according to his

owne

owne ſenſe and feeling, but not according to the trueth, deſired of GOD to giue him againe his ſpirite. Which thing God neuer dooth indeede: although hee made me to thinke ſo for a time: for alwayes hee holdeth his hand vnder his children in their falles, that they lye not ſtill as other doe which are not regenerate. I being thus turmoyled and ſtung with the conſcience of ſinne and the cockatrice of my poyſoned nature, hauing beheld her ſelfe in the glaſſe of the righteous lawe of GOD, there was no other ſalue or remedie but to runne to the braſen ſerpent Chriſt Ieſus which ſhed his bloud, hanging vpon the Croſſe, and to his euerlaſting Teſtament and merciſull promiſe, that was ſhedde for mee for the remiſſion of my ſinnes, therefore I got mee ſpeedilie into a cloſe corner in my houſe, and there vpon my face groueling, I confeſſed my ſinne & prayed after this manner in effect. Father, what an horrible monſter am I? What traytor? What wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured mee hauing deſerued a thouſand damnations. I haue ſinned, I haue ſinned agaynſt thy godlie, holie and righteous lawe, and agaynſt my brother by robbing him, whom I ought to loue for thy ſake as dearely as my ſelfe: forgiue mee father for thy ſonne Chriſt his ſake, according to thy moſt merciſull promiſes and teſtament: for-

get not good lord thy old mercies ſhewed vpon me, let them not at this time in mee bee quite remooued. On this manner praying I continued many houres, and GOD which is neere to all them that call vpon him, heard me, eaſed my paine, and aſſured mee of the remiſſion of my ſinne. After preſently, for the more eaſing of my conſcience I went to my neighbour, and betweene him and mee vpon my knees confeſſed my fault with teares, deſiring him to forgiue me, and I would (as Gods law requireth) reſtore that which I ſtole, foure folde: hee (I thanke him) was contented and tooke pitie on me, and euer ſince hath been by Gods mercie my good friend. So by little and little, God reſtored me to my firſt eſtate, but (me thinkes) I haue not that feeling which I had before, and haue beene worſe euer ſince: God of his mercie amend mee, and increaſe his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they ſinne?

Euſeb. No, for the ground-worke of our ſaluation is layde in Gods eternall election, and a thouſand ſinnes in the worlde, nay all the ſinnes in the world, nay all the Diuelles in hell cannot ouerthrow Gods election. And it may bee that ſinnes doe harden our hearts, weaken our faith, make ſad the ſpirite of GOD in vs:

but

but take away faith, or altogether quench the ſpirite, they cannot. God condemneth no man for his ſinnes, if he bee adopted in Chriſt. For then Ioſeph, Abraham, Dauid, Peter, Marie Magdalene, ſhould bee condemned. God is like a father: and a father if his childe be ſicke, and therefore be froward, and refuſe and caſt away his meate, and hauing eaten it ſpew it vp againe, and in his fit bee impatient, and raue, and ſpeake euil of his father, yet I ſay the father will not caſt him foorth of his doores, but pitieth him, and prouideth ſuch things as may reſtore him to health, and when hee is whole remembreth not his diſordered behauiour in his ſicknes.

Timoth. What meanes doe you find moſt effectuall to ſtrengthen your faith, to increaſe Gods graces in you, and to raiſe you vp againe when you are fallen?

Euſeb. Surely I haue very great comfort by the ſacrament of the Lords Supper: for whereas I am ſpiritually diſeaſed, and am prone and readie to fall, and am moſt cruelly oftentimes inuaded of the feend, the fleſh, and the lawe, when I haue ſinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercie and of his infinite pitie and bottomleſſe compaſſion ſet vp his Sacrament as a ſigne vpon a high hill, whence it may bee ſeene on euery ſide farre

and heere, to call againe them that be runne away. And with this Sacrament he (as it were) clocketh to them, as a hen dooth for her chickens, to gather them vnder the wings of his mercie: and hath commanded his Sacrament to bee had in continuall vſe, to put vs in minde of his continual mercy layd vp for vs in Chriſts blood, and to witneſſe and teſtifie it vnto them, and to be the ſeale thereof. For the Sacrament dooth much more liuely print the faith, and make it ſinke downe into the heart than doe bare wordes onely. Now, when the words of the teſtament and promiſes are ſpoken ouer the bread (this is my bodie that was broken for you: this is my bloud that was ſhed for you) they confirme the faith; but much more when the Sacrament is ſeene with the eyes, and the bread broken, the wine powred out and looked on: and yet more when I taſte it and ſmell it: As you ſee when a man maketh a promiſe vnto another with light words between themſelues and ſo they departed, hee to whom the promiſe is made beginneth to doubt whether the other ſpake earneſtly or mocked, & doubteth whether hee will remember his promiſe, to abide by it or no. But when any man ſpeaketh with aduiſement, the words are more credible: and if hee ſweare, it confirmeth the thing more, and yet the more if he ſtrike hands, if he giue earneſt, if he call recorde, if he giue hand-

hand-writing and seale it: so is he the more and more beleeued, for the heart gathereth: loe, he spake with aduisement, deliberation, and good sadnes, he clapped hands, called record, & put to his hand and seale: the man cannot bee so faint without the feare of GOD as to denie all this: shame shall make him abide his promise, though hee were such a man as I could not cõpell him, if he would denie it. And thus we dispute: God sent his sonne in our nature, and made him feele our infirmities, and named his name Iesus, that is a Sauiour, because he should saue his people from their sinnes, and after his death he sent his Apostles to preach these gladtidings, to thrust them in at the eares of vs, and set vp a Sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the testament ouer it: neither at our eyes onely in beholding it, but beate them in through our feeling, tasting and smelling also, and to bee repeated daily and to bee ministred to vs. Hee would not (thinke wee) make halfe so much a doe with vs if he loued vs not, and would not haue his Sacrament to be a witnes and testimonie betweene him and vs, to confirme the faith of his promises that wee should not doubt in them, when wee looke on the seales of his obligations wherewith hee hath bound himselfe: and this to keepe the promises and couenants

better

better in minde, and to make them the more deepely to ſinke into our hearts, and bee more earneſtly regarded.

Timoth. Conſidering that this which you ſay is too plaine, great ſhame it is that there is ſuch neglect of the Sacrament as there is, and that it is ſo ſeldome vſed: but ſurely want of faith and the ſecuritie which ouerſpreadeth this our Countrey is the cauſe of it, the Lord if it bee his will remoue the ſame. Now let mee heare a little how you leade your life, and haue your conuerſation among men?

Euſeb. I haue my conuerſation among men as ſincere as I can in righteouſnes & holineſſe, which is after Gods commandements: our Sauiour ſayth, *Let your light ſo ſhine before men, that they may ſee your good workes and glorifie your Father which is in heauen.*

Timoth. It is but a dim light which wee can carie before men, and ſmal are our good works, and to bee eſteemed of no value; If wee were preachers, or rich men, or noble men, then wee might ſaue ſoules, giue good counſel, help many by our almes, but you and I are poore men, of baſe birth, and of low degree, howe can wee then doe any good workes?

Euſeb. As touching good workes by that meaſure of knowledge that God hath giuē me, I thinke that all workes are good which are done according to the obedience of Gods law

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in faith and with thankſgiuing to GOD, and with a minde deſirous of his glorie alone, and I think that I or any man els in doing thē pleaſe God whatſoeuer I do within the law of God, as when I make water. And truſt mee if either wind or water were ſtopped, I ſhuld feele what a precious thing it were to doe either of both, and what thanks ought to be giuen God therefore. Moreouer, I put no difference betweene workes, but whatſoeuer commeth into my hands that I doe as time, place, and occaſion giueth, and according to my degree. For as touching to pleaſe God there is no worke better than other: God looketh not firſt on my workes as the world doth, or as though he had neede of them: but God looketh firſt on my heart what faith I haue to his word, how I beleeue him, truſt him, and how I loue him, for his mercie that he hath ſhewed me, hee looketh with what heart I worke, and not what I work, how I accept the degree he hath put me in, not of what degree I am. Let vs take an example. You are a Miniſter and preach the word, I am a kitchin-boy, and waſh my maſters diſhes. Of the Miniſterie hatke what the Apoſtle ſayth: If I preach I haue nought to reioyce in, for neceſſitie is put vpon me: If I preach not the Goſpell; as who ſhould ſay, God hath made mee ſo, woe is to me if I preach not. If I doe it willingly (ſayth he) then I haue my reward: that is,

then

then am I ſure that Gods ſpirite is in mee, and that I am elect to eternall life. If I doe it againſt my will, the office is committed to me, that is, if I doe it not of loue to God but to get a liuing thereby, and for a worldly purpoſe, and had rather otherwiſe liue: then doe I that office which God hath put vpon me, but do not pleaſe God. So then if you preached not, or in preaching had not your heart aright, you miniſter the office, and they that haue the ſpirite of GOD heare his word, yea, though it were ſpoken by an Aſſe, and the woe belongeth to you: but and if you preach willinglie with a true heart and conſcience to God, then ſhal you feele the earneſt of eternall life, and the working of the ſpirite of God in you, and your preaching is a good worke in you. Now I that miniſter in the kitchen, and am but a kitchin boy, receiue all things at the hands of God, knowe that GOD hath put me in ſuch an office, ſubmit my ſelfe to his will, and ſerue my maſter, not as a man, but as Chriſt himſelfe, with a pure heart according as Paule teacheth me, putting my truſt in God, and of him ſeeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you, and ſee the people turne vnto God: I conſent to this deed, my heart breaketh out in me, yea it ſpringeth and leapeth in my breaſt that God is honored,

and

and in my heart I do the ſame that you do with the like delectation and feruẽcie of ſpirit. Now hee that receiueth a Prophet, in the name of a Prophet, receiueth a Prophets reward, that is, hee that conſenteth to the deede of a Prophet and maintaineth it, the ſame hath the ſame ſpirite and earneſt of euerlaſting life, which the Prophet hath, and is elect as the Prophet is. Now, if we compare worke to worke, there is a difference betwixt waſhing of diſhes, & preaching the worde of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth God, but as farre foorth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by faith and truſt in Chriſt. As the Scriptures call him carnall which is not renued by the ſpirit & borne againe in Chriſts fleſh, and all his workes like, euen the very motions of his heart and mind, as his learning, doctrine, & contemplation of hie things, his preaching, teaching, & ſtudy in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatſoeuer he doth, though they ſeeme ſpirituall, and after the law of God neuer ſo much: So contrariwiſe he is ſpirituall which is renued in Chriſt, and all his workes which ſpring from faith ſeeme they neuer ſo groſſe, as the waſhing of the Diſciples feete done by our Sauiour Chriſt, and Peters fiſhing after the reſurrection, yea deedes of matrimonie are pure

ſpirituall

ſpirituall if they proceede of faith, and whatſoeuer is done within the lawes of God though it be wrought by the body, as the very wiping of ſhooes and ſuch like, howſoeuer groſſe they appeare outwardly, yet are ſanctified.

Timoth. What be the ſpecial things in which you leade your conuerſation?

Euſeb. One thing is the reading of the ſcripture.

Timoth. It is dangerous to reade the Scriptures, you that haue no learning may eaſily fall into errors and hereſies.

Euſeb. As he which knoweth his letters perfectly, and can ſpell, cannot but reade if he be diligent: and as he which hath cleare eyes without impediment or let, and walketh thereto in the light and open day, cannot but ſee, if he attend and take heede: euen ſo I hauing the profeſſion of my Baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the holy Ghoſt, cannot but vnderſtand the Scripture, becauſe I exerciſe my ſelfe therein, & compare one place with another, and mark the manner of ſpeech, and aske here and there the meaning of a ſentence of them that bee better exerciſed than I: for I feele in my heart, & haue a ſenſible experience of that inwardly, which the ſpirite of God hath deliuered in the Scriptures. So that I find mine inward experience as a commentarie vnto me.

Timoth.

Timoth. Wee are all baptized, belike then we ſhall all vnderſtand the Scriptures.

Euſeb. But alas very few there bee that are taught and feele their ingrafting into Chriſt, their iuſtification, their inward dying vnto ſin and liuing vnto righteouſneſſe, which is the meaning of their Baptiſme. And therefore wee remayne all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned laye man. And the Scripture is become ſo darke vnto them, that they grope for the doore and can finde no way in, and it is become a maze vnto them in which they wander as in a miſt, or (as wee ſay) led by Robin goodfellow. And their darknes cannot comprehend the light of the Scriptures, but they reade them as men doe tales of Robin hoode, as riddles, or as olde Prieſts reade their Ladies Mattins which they vnderſtoode not. And vntill a man bee taught his Baptiſme, that his heart feele the ſweetnes of it, the Scriptures are ſhut vp from him, and ſo darke that he could not vnderſtand it, though Peter, Paul, or Chriſt himſelfe did expounde it vnto him, no more than a man ſtarke blinde can ſee though thou ſet a candle before him, or ſhew him the Sunne, or poynt with thy finger vnto that thou wouldeſt haue him looke vpon. As for hereſie there is no daunger if a man come to the Scripture with a meeke ſpirite, ſeeking there to faſhion

himſelfe

himselfe like vnto Christ, according to the profession and vow of his Baptisme: but contrariwise he shall there finde the mightie power of God to alter and change him in the inner man by little and little till in processe he be full shapē after the image of our Sauiour in knowledge and loue of all trueth, and power to worke thereafter. Heresies spring not of Scripture, no more than darknes of the Sunne, but are darke clowdes which spring out of the blinde hearts of hypocrites giuen to pride and singularitie, & doe couer the face of the Scripture, and blinde their eyes that they cannot beholde the bright beames of the Scripture.

Timoth. By this I also can gather that the Papists which cannot reade the Scriptures, except they fall into errors, haue not the spirite of Christ working in them, and teaching them, but the lying spirit of Antichrist the diuell, and that if God would giue them any true feeling, and open their eyes, they would quite change their mindes. But what other exercises haue you?

Euseb. Prayer and thanksgiuing to GOD. For God hath promised very bountifullie vnto them which pray in trueth, and it is one of the greatest comforts I haue at all times. Againe, God which commaundeth mee not to steale, commaundeth me also to pray, and his will is, that one commaundement should bee as well

kept

kept as another: and therefore I am perſwaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to be continually euen in euery buſineſſe a man dooth, me thinketh it moſt agreeable to Gods will. For if I ſhould come into my neighbours houſe and take his goods, and vſe them, not borrowing them or asking any leaue, they would lay hands on me, and make me a theefe. The world and all the things in the worlde are the Lords, not mine: ſo then if I ſhall daylie vſe them, neuer ſeeking to the Lord by prayer for the vſe of them, before God I am a vſurper, nay a rancke theefe, and therefore I deſire of GOD heartily that I may vſe all his good creatures with feare and reuerence, and that I may ſanctifie his name in them, which Paule ſheweth me to be done by the word of God and praier, the worde ſhewing mee the lawfull vſe of his creatures: prayer obtayning at Gods hands, that I may vſe them aright. If this practiſe were vſed of men in their profeſſions and callings, I am perſwaded there would be a thouſand vices cut off which in men abound, and are committed without ſhame.

Timoth. I thinke the reſt of your Chriſtian exerciſes bee the practiſing of the Commandements of the law.

Euſeb. Yea they are indeede.

Timoth. Me thinkes it is an harde poynt of

the law for a man to loue his enemie.

Euseb. It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that wheras they are damned in themselues, yet in Christ the mercie of God is most plentifull to their saluation, and all this GOD confirmeth and sealeth vnto them by his holie spirit, and therefore they cannot but loue God againe, and that with a feruent loue euen aboue all thinges in the worlde, and so they loue all Gods creatures, and euen their enemies, because they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertayne vnto him. And by the way, here is a good way to know whether we haue faith or not. Though faith onely iustifie and make the marriage betweene our Soule and Christ, and is properly the mariage garment, yea, and the signe *Tau*, that defendeth vs from the smiting and power of euill Angels, and is also the rocke on which Christs Church is built, and standeth against all weather of wind and tempest: yet is faith neuer seuered from hope and charitie: then if a man will be sure that his faith is perfect, let him examine himselfe whether he loue the law: and in like manner if hee will know whether hee loue the law, that is, loue God and his neighbour, then let him examine himselfe whether hee beleeue in Christ onely

for

for the remiſsion of ſinne, and obtayning the promiſes made in the Scripture. And euen ſo let him compare his hope of the life to come with faith, and loue, and to the hatred of ſinne in his life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another all three together, then let him bee ſure all is but hypocriſie.

Timotheus. Yet by your leaue faith cannot make a man iuſt before God without hope and charitie: then they alſo with faith haue ſome ſtroke in iuſtification.

Euſeb. I anſwere, though they be inſeparable, yet I praiſe God I doe conceiue how theſe three haue three ſeparable and ſundrie offices. Faith, which only is an vndoubted & ſure affiance in Chriſt, & in the father through him, certifieth the cõſcience that the ſin is forgiuen, & the damnatiõ of the law taken away. And with ſuch perſwaſions mollifieth the heart and maketh it loue God againe and his lawe. And as oft as wee ſinne, faith onely keepeth, that wee forſake not our profeſsion, and that loue vtterlie quench not, and hope fayle, and onely maketh the peace againe: for a true beleeuer truſteth in Chriſt alone, and not in his own works, nor ought els for the remiſſiõ of ſins. The office of loue is to powre out againe ỹ ſame goodnes that it hath receiued of God vpõ her neighbor, to be to him as it feeleth Chriſt to be to it ſelfe.

The office of loue is onely to haue compaſſion, and to beare with her neighbour the burden of his infirmities. 1. Pet. 4. Loue couereth the multitude of ſinnes: (that is to ſay) conſidereth the infirmities, and interpreteth all to the beſt, and taketh for no ſinne at all a thouſand things, of which the leaſt were enough (if a man loued not) to go to law for, & to trouble and diſquiet an whole Towne, & ſometime a whole Realme too. The office of hope is to comfort in aduerſitie, and to make patient that we faint not, nor fall downe vnder the Croſſe, or caſt it off our backs. Thus theſe three inſeparable haue ſeparable offices and effects, as heate, and drines, being inſeparable in the fire haue yet their ſeparable operations, for drines onely expelleth the moyſtnes of al that is conſumed by fire, and heate onely deſtroyeth the coldnes. And it is not all one to ſay, the drines onely, and the drines that is alone, neither is it all one to ſay, faith onely, and faith that is alone.

Fides ſola non eſt ſola.

Timoth. You are to bee commended, you are ſo perfect in theſe high poynts of religion, but I know you ſpeak of experience, for in you faith and hope towards God, and charitie towards your neighbour are inſeparable.

Euſeb. I require no commendations: ſhame and confuſion befall me eternally, that al glory may be vnto God.

Timoth. But let vs talke on further of our

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dueties which we muſt performe if we will liue Chriſtianlike among men. And I pray you tell me what doe you meane that you giue ſo much vnto the poore, conſidering you are ſo poore your ſelfe, I ſpeake my conſcience if you had abilitie, you would do more than an hundred of thoſe rich men doe.

Euſeb. GOD knowes my heart, it is a hell vnto mee to ſee my brother for whome Chriſt ſhed his bloud, to want, if I haue any thing in the world to giue him. Among Chriſtian men, loue maketh all thinges common: euery man is others debter, and euery man is bound to miniſter to his neighbour, & to ſupplie his neighbours lacke of that wherwith God hath indued him, Chriſt is Lord ouer all, and euery Chriſtian is heire annexed with Chriſt, and therefore Lorde ouer all, and euery one is Lorde of whatſoeuer another hath: if then my brother or neighbour neede, I haue to helpe him: and if I ſhewe not mercie but withdraw my hands from him, then rob I him of his owne, and am a theeſe. A Chriſtian man hath Chriſts ſpirite, now Chriſt is mercifull, if I ſhall not bee merciful, I haue not Chriſts ſpirit: if I haue not Chriſts ſpirite then am I none of his. And though I ſhew mercie vnto my brother, yet if I doe it not with ſuch burning loue as Chriſt did vnto mee, I muſt knowledge my ſinne and deſire mercie in Chriſt.

Tim. If a man must be franke and free, then a man must giue of his owne stock to the poore members of Christ, and diminish his own substance.

Euseb. Yea indeed (if need so require) we are made stewards of those goods which God hath giuen vs, shall a steward take all vnto himselfe without reproofe? I am sure that they which
Act. 2. were conuerted at Peters first Sermon after Christs ascension, diminished their substance when they solde them and gaue them to the poore. I am sure that the Churches which were in Macedonia, which sent relefe vnto their
2. Cor. 8. Churches euen aboue their abilitie, they being in extreame pouertie did diminish their possessions: and God graunt our conuersations may be like theirs. And that we should be like them, their examples of great compassion are recorded in the Scriptures.

Timoth. Many of vs haue our selues, wife, children, father, mother, and kinsfolk to relieue, so that it will be hard to deale after this manner.

Euseb. Had not these men so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should begin at himselfe, & then descend I wot not by what steps. Loue seeketh not her own profite, but maketh a man to forget himselfe, and turne this profit to another man, as Christ sought not himselfe

or his owne profite but ours. This terme (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference between one and other. In Christ we are all of one degree without respect of persons. Notwithstanding though a christian mans heart be open to al men and receiueth al men, yet because his abilitie of goods extendeth not so farre, this prouision is made that euery man should care for his owne household, as father, mother, thine elders that haue holpen thee, wife, children, and seruants. When a man hath done his dutie to his household, and yet hath further abundance of the blessing of God, that hee oweth to the poore that cannot labour, and cannot get work, and are destitute of friends, to the poore I mean which he knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that euerie parish prouide for the poore. If his neighbours which he knoweth be serued, then is he debter to the brethrē a thousand miles off, if he heare of their necessitie and haue himselfe any plenty, yea to the very Infidels he is a debter if they needē, as farre forth as hee doth not maintaine them against Christ. Thus is euery man that needeth my help, my father, mother, sister, and brother in Christ, euen as euerie

man that doth the will of the father, is father, mother, sister, and brother vnto Christ.

Timoth. Now ye somewhat perswade me of that which me thought at the first blush, was against common sense.

Euseb. By Gods grace I will perswade you more yet. Howe if our Sauiour Christ Iesus should now dwell vpon the earth in pouertie and want, could not you bee contented, to bestow halfe your goods on him?

Timoth. Halfe my goods? Nay truely all: and my heart bloud: for I knowe if I should loose my life for him, I should saue it.

Euseb. Very well, Christ is all in all. Euery Christian man to another is Christ himselfe, and whatsoeuer is done to the poore, is done to Christ himselfe; and therefore your neighbours neede hath as good right in your goods as hath Christ himselfe which is heire and Lord ouer all. And looke what you owe to Christ, that you owe to your neighbours need: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. We needе not giue our relefe except the poore require it.

Euseb. Aske or not, if they want, you are bound to relieue them: As Christ loued you, so loue them. Christ loued you being his enemie, when I am sure of it you neuer asked remission of sinnes.

Timoth. We neede not releeue them often, neede we?

Euseb. Yes, as long as you are able, and as oft as they want. If Christ should forgiue vs but once, we should come short of heauen.

Timoth. The worlde is full of naughtines, & dewd people take pleasure in doing wrong, and in slandering, and in hindering their brethren: how can you liue among them in quietnes, doe you vse to giue like for like?

Euseb. No, you must vnderstand that there bee two states or regiments in the worlde: the kingdome of heauen which is the regiment of the Gospell: and the regiment of the worlde, which is the temporall kingdome. In the first state there is neither father nor mother, neither master, mistresse, maide, nor seruant, nor husband, nor wife, nor Lorde, nor subiect, nor inferiour, but Christe is all, and each to other is Christ himselfe, there is nothing better than other, but all alike good, all brethren, and Christ only is Lord ouer all, neither is there anie other thing to doe, or other lawe, saue to loue one another as Christ loued vs: In the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistres, maide, manseruant, subiect, Lord? Now, euery person is a double person, and vnder two regiments: in the first regiment I am a person of mine owne selfe vnder Christ and his doctrine, and

may

may neither hate nor be angrie, and much leſſe fight or reuenge: but muſt after the example of Chriſt, humble my ſelfe, forſake and denye my ſelfe, and hate my ſelfe, & caſt my ſelfe away, and bee meeke and patient, and let euerie man go ouer me and tread me vnder foote, and doe mee wrong: and yet I am to loue them, and pray for them, as Chriſt did for his crucifiers: for loue is all, and whatſoeuer is not of loue, is damnable, and caſt foorth of that kingdome. In the temporall regiment thou art a perſon in reſpect of another, thou art husband, father, mother, daughter, wife, Lord, ſubiect, and there thou muſt doe according to thine office. If thou bee a father thou muſt doe the office of a father and rule, or elſe thou damneſt thy ſelfe: thou muſt bring all vnder obedience, whether by fayre meanes or by foule: thou muſt haue obedience of thy wife, of thy ſeruants, and of thy ſubiects, if they will not obeye in loue, thou muſt chide, fight, and correct, as farre as the lawe of GOD and the lawe of the lande will ſuffer thee: Nowe to the purpoſe: whether a man may reſiſt violence, and defende or reuenge himſelfe: I ſay nay, in the firſt ſtate where thou art a perſon for thy ſelfe alone, and Chriſts Diſciple, there thou muſt loue and of loue doe, ſtudie, and enforce: yea and ſuffer all things (as Chriſt did) to make peace, that the

blessing of God may come vpon thee, Which saith, *Blessed are the peacemakers, for they shalbe the children of God.* If thou suffer and keepe peace in thy selfe onely, thy blessing is the possession of this world: but if thou so loue the peace of thy brother that thou leaue nothing vndone or vnsuffered to further it, thou shalt possesse heauen. But in this worldlie state where thou art no priuate man, but a person in respect of other, thou must, and art bounde vnder payne of damnation to execute thine office. Of thy seruants thou must exacte obedience, and must not suffer thy selfe to bee despised. If thou art a ruler, thou must take, imprison, and slay too, not of malice and hate to reuenge thy selfe, but to defende thy subiects and to maintaine thine office: the ruler must not oppresse his subiectes with rents, fines and customes, at all, neither pill them with taxes, and such like to maintaine his owne lusts: but bee louing and kinde vnto them as Christ was to him: for they bee the price of his bloud. I will shewe my minde more plainely by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or smite, for that pertayneth to the father onely. But if your father giue you authoritie in his absence and commaund you to smite, if they will not bee ruled but abuse

you,

you, then you are another person. Notwithstanding, yet you haue not put off the first person, but are a brother still, and must euer loue and proue all things to rule with loue: but if loue will not serue, then you must vse the office of another person, or sinne against your father. Euen so when you are a temporall person you put not off the spiritual: therefore you must euer loue, but when loue will not help, you must with loue execute the office of the temporall person. You must loue your neighbour in your heart, because hee is your brother in the first state, yet you must obey your ruler who hath power ouer you, and when neede requireth at his commandement you must go with the constable or like officer and breake open your neighbours doore, if hee will not open it in the Kings name: yea if hee will not yeeld in the Kings name, you may smite him to the ground till he bee subdued, and looke what harme hee getteth, that be vpon his owne head.

Timoth. I vnderstand you well. As I am a member of the spirituall body of Christ, I must in all my conuersation follow him with patience, meekenes, and long suffering, ouercomming other mens euilles with weldoing: yet if the hurt be greater than I can beare, I must take a newe person on mee, and if I be a ruler, with loue seeke amendment: if a subiect, then in the feare of God, complaine to my ruler. But

further

further I pray you foyle me this doubt. If I shall be taken for a souldier, me thinkes that I should then shake off all loue and meekenes, and then I could not practise this Christian rule.

Euseb. Yes, if our Queene (GOD saue her Grace) should sende you on warfare into another countrie, you must obey at Gods commandement, and goe and auenge your Princes quarrell, which you knowe not but that it is right. When you come thither, remember the two states in which you are: and know that in the first state, that is, the regiment spiritual, you must loue them with whom you fight, and that they are your brethren bought with Christes bloud, as well as you, and for Christs sake hate them not, yet as you are in the second state a souldier at your Princes commaundement you must fight against them, and maintaine your Princes quarrel, & bring them vnder her power: & therewithal be content with your princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a souldier need not cast away meekenes, for he may fight with his enemie and slay him, and yet loue him.

Timoth. Another thing I would knowe of you, which now commeth to my mind, I haue a Landlord, he seemeth to be a very good man, he countenanceth all the good preachers in our countrey, and hee rideth vsually ten miles to heare

heare Sermons: I holde of him an houſe and a little lande, not ſcarſe enough to finde my poore familie: my leaſe is come out, and I haue takē a new leaſe, but I haue payed ſuch a great fine, and my yearely rents are ſo racked, that I feare I and all my houſhold are like to beg our bread: this is it diſquieteth me, and almoſt maketh me at my wits ende, what is your counſell and aduiſe?

Euſeb. Surely it maketh my heart to bleede to ſee how many men bragge of the Goſpell, and yet what little fruite the Goſpell hath in them, & what little loue they ſhew, euen they which abound in rents and lands. My poore aduiſe is this, that you would with patience depende vpon Gods prouidence. It is ſayde, bleſſed are the meeke for they ſhall inherit the earth. Then let all the worlde ſtudie to doo you wrong, yea, let them ſtudie to bring you to extreame miſerie, and doo it too: yet if you bee meek, you ſhal haue food and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promiſe) ſhall raiſe vp ſome to helpe you. And my counſell is that you giue your Landlord now and then a Capon, now a Pigge, now a Gooſe, & if you be able a Lambe or a Calfe, and let your wife viſite your Landladie now and then with ſpiced cakes, with apples, peares, cheries and ſuch like: and bee you readie with your Oxen, or Horſes, fiue or

ſixe times in the yeare, to fetch home their wood, to plow their land, then no doubt God may ſoften their hearts and mooue them to haue ſome pitie and compaſſion on your poore eſtate.

Timoth. I haue done all this. Nay (may it be ſpoken betweene you and me) I am at commandement, and am as a drudge to them, to do their buſines, & to leaue my owne vndone, and yet haue neither meate, drinke, nor monie.

Euſeb. More is the pitie. But remember that they which cannot come to ſee men deale vprightly in the worlde, yet doe in their hearts hunger and thirſt after this righteouſneſſe, are pronounced bleſſed.

Timoth. To let this paſſe: ſhewe mee one rule how I might generally in all matters behaue my ſelfe among men: and then for this time I will ceaſe to trouble you.

Euſeb. Aske your owne conſcience what you may or ought to doe. Would you men did ſo with you? Then doe you it. Would you not bee ſo delt with? Then doe it not. You would not that men ſhould do you wrong and oppreſſe you. You would not that men ſhould doe you ſhame and rebuke, lie on you, kil you, hire your houſe from you, or tice your ſeruant away, or take agaynſt your will ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make

it

it readie, or to lay it out for you: and you would not that men ſhould deceiue you with great oathes, ſwearing that to bee good which is indeede very nought: you would not that men ſhould ſell you ware that is nought, and too deare, to vndoe you: doe no ſuch thing then vnto your neighbors, but as loath as you would bee to buy falſe ware, and too deere, for vndoing your ſelfe: ſo loath be you to ſell falſe ware, or too deere, for vndoing your neighbour. And in all caſes how glad would you bee to be holpen, ſo glad be to helpe your neighbour. So in all things aske your conſcience what is to bee done between your neighbour and you, & ſhe will teach you. But becauſe you are wearie of reaſoning I will alſo ende. Deſiring God to increaſe in vs his heauenly graces, as faith, and repentance, and loue, according to his good pleaſure.

Amen.

The

The Assertion.

A Reprobate may in trueth bee made partaker of all that is contained in the Religion of the Church of Rome: and a Papist by his Religion cannot goe beyond a Reprobate.

The first Argument.

HE which may in truth be made partaker of the chiefe points of the Popish religion, may bee made partaker of al: but a reprobate may be made partaker of the chiefe poynts of the Popish religion: therefore a reprobate may bee made partaker of all.

The proofe of the Argument.

THe proposition is plaine, and euery Papist will graunt it: all the controuersie is of the assumption: wherefore I proue it thus:

The Sacrament of Pennance (as they call it) is one of the chiefe things in the religion of the

Church of Rome: for it is such a Sacrament,
a *Catech. Rom. pag.* 424. a that by the power & efficacie of it, the bloud of Christ is deliuered to vs to washe away our
b *Ibid. pag.* 419. *Tho. 4. dist. 14. quast. 5. art. 1. Canis. & pec. exp.* sinnes: and they say b it hath such vertue that the kingdom of heauē is promised to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, and that it pardoneth sinne, as Baptisme. And as touching *Contrition*, Papists write, c it hath power to do
c *Cateth. Rom. pag.* 447. away sinne, and to obtaine pardon at Gods hand: the same they spake of *Confession*; which
Lumb. lib. 4 dist. 17. they say deliuereth from death, openeth Paradise, and giueth hope of saluation: and hereby it may appeare, that penance is one of the greatest poynts of the popish religion.

But a reprobate may be truely made partaker of the popish sacrament of Penance, and indeede performe all in it. There bee three parts of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. All these three Iudas performed: first, hee had *Contrition*: for when hee saw that our Sauiour
d *Matth. 27 Verse 3.* Christ was condemned, d then hee sawe his owne sinne, and was striken with a griefe for his owne treacherie, and repented, and presentlie after hee
e *Vers. 4.* e confessed his sinne openly vnto the chiefe Priests and Elders. Also he made *Satisfaction*, when hee brought againe the thirtie peeces of siluer which hee tooke to betray his master.

Againe,

Againe, *Contrition* of the heart is the ground of Penance: and Papists say, it is not an act of the holy Ghost [f] but an act of mans free wil proceeding from it: and therefore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cannot doe it by himselfe, yet he may performe it by another: for so they say [g] that one may satisfie by another: wherefore for any thing I can see, a reprobate may haue all that is contayned in the popish sacrament of penance.

f *Catech. Rom. pag.* 437.

g *Tho. lib. 4. dist. 2. quast. 1. art. 1.*

Faith is another of the chiefest poynts, that is in the religion of the Church of Rome, for [h] they say, it is the foundation and ground-work of *Iustification*. But reprobates may haue that faith which they meane. For they say, that it is nothing els, but [i] a gift of God, and a certaine light of the minde, where with a man being enlightned giueth sure and certaine assent to the reuealed worde of God. And the Rhemists say, it is onely an act of the vnderstanding: and Andradius saith, that Faith is onely in generall actions, & cannot come to the particular applying of any thing: now all this reprobates may haue, [k] for their mindes are inlightened to knowe the trueth, and to bee perswaded of it, and therefore they haue this act of the vnderstanding: and this generall faith: yea the diuell himselfe can doe thus much, who beleeueth and trembleth. And their implicite faith which saueth the laye man, what repro-

h *Trid. Concil. sess. 6. cap. 8. Rhem. Te. Rom.*

i *Cans. Oper. ed. pa. Rhe. Test. 2. Cor. 13. 5. And lib. 6. pag. 543.*

k *Heb. 6. 4. Luk. 8. 13. Ium. 2. 19.*

bate cannot haue it? for there is nothing elſe required, but to beleeue as the Church beleeueth, though he know not how the Church beleeueth. And the Papiſts themſelues ſaye as much: for their [1] Councels hold, that a wicked man and an heretique may haue confidence in Chriſt, and that an heathen man, by the natural knowledge of God, and by the works of creation, might haue faith, and in a generall manner beleeue in Chriſt.

[1] *Trid. Con. ſeſſ. 6. cap. 9. Andr. lib. 3. pag. 206.*

The ſecond argument.

THat religion whoſe precepts are no directions to attaine peace of conſcience, leaueth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conſcience, therefore it leaueth a man in a damnable caſe: which if it be true, a reprobate may bee as ſound a profeſſor of it as any other.

The proofe.

THe propoſition is certaine: becauſe as long as any man hath his conſcience to accuſe him of ſinne before God, he is in ſtate of damnation, [a] as S. Iohn ſaith: If our heart condemne vs, God is greater than our heart, and knoweth all things. And this is peculiar and proper to the Elect children of GOD, [b] to receiue theſe gifts and graces from GOD, [c] the enioying of which,

[a] 1. *Ioh.* 3. 20

[b] *Rom.* 5. 1.

[c] *Ie.* 1c. 22.

which, bringeth peace of conſcience. True it is indeede, that reprobates receiue many graces and gifts at Gods hand, but they are no other then ſuch as may be ioined with the trembling of the conſcience, as the diuell is ſaide to beleeue, but withall to tremble.

The Aſſumption (namely, that the religion of the Church of Rome cannot pacifie the conſcience) may be eaſily proued on this wiſe.

A man whoſe conſcience muſt bee truelie quieted, muſt firſt of all bee truely humbled: *I.*

[d] *Come vnto me* (ſaith our Sauiour Chriſt) *all ye which are wearied and burdened, and I will eaſe you.* Whereby it appeareth, that they who are to haue their conſciences refreſhed in Chriſt, muſt firſt of all bee afflicted with the ſenſe of Gods iudgement: yea they muſt bee preſſed down to helward with the weight and burden of their ſinnes; that they may ſee, & from their hearts confeſſe, that in themſelues there is no way to eſcape damnation. [e] The good Phiſition Chriſt Ieſus cannot heale vs before hee hath lanced our woundes to the very bottome: he neuer can finde any of his ſheep before they be quite loſt: he neuer powreth into vs the liuing waters of his ſpirit, before wee bee barren and drie ground voyd of all moyſture, and that man muſt condemne himſelfe, that would not haue Chriſt to pronounce ſentence of damnation againſt him.

d *Math.* 11. 28

e *Mat.* 9. 12 *Mat.* 15. 24. *Eſa.* 44. 11. 1. *Cor.* 11. 31.

Now, this true humiliation of a sinner cannot bee wrought in any mans heart by the religion of the Church of Rome. True and sound humiliatió is wrought by two meanes: first by making a man to see the greatnes of his sin & wickednesse: secondly, by making him to acknowledge, that hee is destitute, & quite bereft of all goodnesse. For if a man either see not the greatnesse of his sin, or haue confidence of anie thing in himselfe, hee cannot be humbled: but neither of these two thinges are performed in the Church of Rome. As touching the first, the Romish religion is so farre from amplifying and enlarging the greatnes of mens sins, that it dooth extenuate them, and lessen them out of measure, for it maketh some sins to bee veniall, f when as the least sin that can be against Gods lawe deserueth damnation, g it teacheth that lesser sinnes are done away by an humble accusation of a mans selfe, by saying the Lords prayer, by knocking vpon the breast, and by such like: that greater sinnes may bee done away by almes deeds, & such like satisfactions. But how can any sinne be great, that may bee done away with such easie and sleight meanes? Furthermore it teacheth, that euill thoughts and desires, and motions of the heart without consent are no sinnes: and this opinion cutteth off all true humiliation: for h Paul neuer repented, before he vnderstoode the meaning

f *Gal* 3.13.
g *Canis Oper. Cat. pa.* 491,
h *Ro.* 7.9.10

of

of the laſt commandement, & perceiued therby, that the deſires & luſts of his heart, to which he did not yeeld his conſent, were ſinnes damnable before God, and knowing this, hee then ſaw himſelfe to be moſt miſerable, and renouncing his owne righteouſnes, he ſought for righteouſnes in Chriſt. Laſtly, [i] it teacheth, that originall ſinne is done away in Baptiſme, & that it is the leaſt ſinne of all other. What is this but to extenuate mans corruption, for when the roote of corruption is taken away, & it is made ſo little a ſinne, actuall ſinnes cannot bee taken for ſuch heinous matters.

[i] *Cenſ. Colon. pag.* 46. 54.

And for the ſecond poynt, the Church of Rome dooth too much extoll the power of man, and his natural ſtrength. [k] It ſaith, that all actions of men vnregenerate are not ſinnes, and that originall ſinne needeth no repentance, [l] that a man hath ſome freewill to doe ſpirituall things, that [m] a man by meere naturalles may loue GOD aboue all things, feare God, beleeue in Chriſt, if wee reſpect the verie act of the worke, [n] that the Gentiles might gather out of Philoſophie knowledge ſufficient for ſaluation, [o] that a man without the helpe of the holie Ghoſt, may performe thinges acceptable to God, [p] that the mind of man vnderſtandeth of it ſelfe many things which bee ſpirituall and heauenly, [q] that a man regenerate may fulfill the whole lawe of God: that a man

[k] *And. lib. 3 Trid. Conſeſſ. 6. cap. 7.*
[l] *Trid. Conſeſſ. 6. cap. 1*
[m] *Gabr. Biel. 3. ſen. diſt. 27.*
[n] *Andr. lib. 3. pag. 292.*
[o] *Andr. lib. 3. pag. 280.*
[p] *Catech. Rom. in prim.*
[q] *Trid. Conſeſſ. cap. 18.*

may prepare himselfe to receiue grace, and after preparation merit grace at Gods hand: that he may doe workes of Supererogation, &c. By this it appeareth that the Church of Rome ascribeth too much to man, which in himselfe is
† Gen 6. Ephe. 2. 1. 2. onely and altogether euill, dead in sinne, chayned vp in miserable bondage vnder Sathan the prince of darkenes: and therefore it is euident, that al the preaching that is vsed in that church, will not humble a sinner, and make him deny himselfe, and therefore their preaching maye peraduenture benumme a corrupt conscience and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatnings of the law, that by the promises of the Gospell it may be quieted.

II. Againe, this religion teacheth, that a man
‡ Trid. Can. 13. sess. 6. cap. 9. must doubt of his saluation as long as hee is in this life: behold a Rocke or Gibbet erected by the Church of Rome, for the tormenting of tender consciences; for when a man doubteth of his saluation, he also doubteth of Gods loue and mercie to him: and hee which doubteth of Gods loue, cannot loue GOD againe: for how can any man loue him of whose good will hee doubteth: and when a man hath not the loue of GOD in him, hee hath no grace in him, and therefore his conscience must needes be defiled, and voyd of true peace, yea he must
† Prou. 28. needes be a wicked man, & that † saying of Salomon

lomon must needs agree to him: The wicked flyeth when no man pursueth (by reason of the guiltines of his conscience) but the godlie is bolde as a Lyon. Agayne, u Blessed is the man (sayth Dauid) whose sins are pardoned: where he maketh remission of sinnes to be true felicitie: nowe there is no true felicitie but that which is enioyed, and felicity cannot be enioyed, vnlesse it be felt, and it cannot be felt vnlesse a man know himselfe to bee in possession of it, and a man cannot know himselfe to be in possession of it, if hee doubt whether hee hath it or not: & therefore this doubting of the remission of sinnes is contrarie to true felicitie, and is nothing else but a torment of the conscience. For a man cannot doubt whether his sinnes be pardoned or not, but straite way (if his conscience be not seared with an hote yron) the verie thought of his sinne will strike a great feare into him: for the feare of eternall death, and the horror of Gods iudgements wil come to his remembrance, the cõsideration of which is most terrible. Vndoubtedly, this religion must needs be comfortlesse. Alas poore soules wee are no better than passengers in this world, our way it is in the middle of the Sea, where wee can haue no sure footing at al, and which way soeuer we cast our eyes, wee see nothing but water, euen opening it selfe to deuour vs quicke: the Diuell and our rebellious flesh raise vp against vs infi-

u *Psal.* 32. 1.

Heb. 6. 10. 19

nite

nite thousands of tempests and stormes to ouerthrow vs: but behold, God of his great and endles mercie hath brought vs to Christ, as to a sure Anchor-holde: hee biddeth vs to vndoe our Gables, and fling vp our Anchors within the vaile, and fasten them in Christ: wee doe it as we are commaunded, but a Sister of ours (I
Cant.1.5. mean the Church of Rome) passing in the ship with vs (as it seemeth) who hath long taken vpon her to rule the helme, dealeth too vnkindly with vs: she vnlooseth our Anchors, and cutteth in peeces our gables, she telleth vs that wee may not presume to fasten our Anchor on the rocke: she will haue vs freely to roue in the middle of the Sea in the greatest fogs, and the fearefullest tempests that be: if we shall follow her aduise, wee must needes looke for a shipwracke, for the least flaw of winde shall ouerturne vs, and our poore soules shall be plunged in the gulphes of hell.

III. Lastly, Iustification by workes causeth trouble and disquietnes to the conscience. No mans conscience can bee appeased, before Gods wrath be appeased, and Gods wrath cannot be appeased by any workes: for the best workes the regenerate can doe, are imperfect, and are stayned with some blemish of corruption, as
x *Esay.64.6* x may appeare both in the Prophet Esay, and in
Rom.7.14. Paule, both which had a great misliking of that
15.16. good which they did, because it was mingled with

with ſin. And again, euery man is bound by dutie to keepe the whole lawe, ſo that if a man could keepe it perfectly, he ſhould do no more than he is by duetie inioyned to doe; and therfore he which looketh to merite eternall life at Gods hand by keeping the law, truſteth but to a broken ſtaffe, and is like the Banquerout, that will pay one debt by another: for by his ſinne, euery man is indebted to the Lord, and is bound to anſwer to the Lord the ful puniſhment of al his ſinnes: this debt, the Papiſt faith, wee may diſcharge by obedience to the lawe, that is by a newe debt, which wee are as well bound to pay to our God as the former.

To ende this poynt, let a man looke to bee ſaued by workes, and therefore let a man imploy himſelfe to doe the beſt workes hee can, yet he ſhall neuer come to know when he hath done ſufficient to ſatisfie Gods wrath: and this vncertaintie, all his life, but eſpecially in the houre of death, muſt needes diſquiet him. And truely, when a man ſhal haue done many thouſand works, yet his heart can neuer be at quiet, as it appeareth in the young man, who though he had laboured all his life to fulfill the lawe, thereby to bee ſaued, yet diſtruſting all his doings, hee asketh further of our Sauiour Chriſt what he might doe to be ſaued. *Mar.10.17.*

Furthermore, it is the doctrine of the Church of Rome, *that there is nothing in the regenerate* *Conc. Trid. ſeſſ.5.*

that

that GOD can hate: and that they are inwardly pure and without spot. A doctrine that will make any Christian conscience despaire. For if a man *shall fall to examine himselfe,* he shal finde[a] *that he is solde vnder sinne,*[b] *compassed about of sinne,* [c] *he shall see his particular sins to be as the haires of his head:* at the sight and feeling of which, he shall finde that there is much matter in him worthie of hatred and damnation too. He being in this case, will begin to doubt whether he be the childe of God or not; and perseuering in this doubting, hee shall bee driuen to despayre of Gods loue towards him, considering that he cannot find any such purenes in himselfe as the doctrine of the Church of Rome requireth.

a *Rom.7.14*
b *Heb.12.1*
c *Psal.40.12*

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the cõscience: in that some for the maintaining of it haue despayred. As Francis Spira, who against his owne cõscience hauing abiured the trueth; and subscribed to the doctrine of the Romish Church, most fearefully despayred of his saluation: which could not haue been if that doctrine had been agreeable to Gods word which is spirite and life to the receiuer. For the same cause Latomus a Doctor of Louane despaired, crying that he was damned because he had opposed himselfe to the knowne trueth. This also befell Gardner at his death, as the booke of Acts and Monuments declareth.

Illiricus de Fide. Epist. Senar. de morte Diazij.

The

The third Argument.

THat religion which agreeth to the corruption of mans nature, a Reprobate may truely profesſe it: the religion of the Church of Rome agreeeth to the corruption of mans nature: therefore a Reprobate may truely profesſe it.

The proofe.

INeede not ſtand to prooue the propoſition, the Aſſumption is rather to bee confirmed: which firſt I will proue by induction of particulars. Firſt, that a man ſhould be iuſtified by workes, is an opinion ſetled in nature, as may appeare in them that crucified our Sauiour Chriſt: for when they were pricked in their hearts at Peters Sermon, [a] they ſayd, Men and brethren what ſhall wee doe to bee ſaued, and this ſayd the young man before named, not what ſhould I beleeue, but what ſhould I do to be ſaued: ſo then in them it appeareth, that it is a naturall opinion of all men to thinke that they muſt be ſaued by doing of ſomewhat. A Papiſt will ſay, though this be naturall thus to thinke, yet it may bee good: for there is ſome goodnes in nature.

[a] *Act.* 2. 37. *Ioh.* 6. 28. *Mat.* 10. 17.

I anſwere that the wiſedome of the fleſh is enmitie to Gods wiſedome, Rom. 8. 7. and all men

men by nature are nothing but flesh: for naturally they are the children of wrath. Secondly, the worshipping of God in Images, is a great matter in the Church of Rome: but this maner of worshipping is nothing but a worke of the
b *Gal.*5.10. flesh, which thus I proue: [b] Idolatrie is natural, and a worke of the flesh, but to worship God in Images, is Idolatrie. The children of Israel when they erected the golden Calfe, they did commit Idolatry, and yet they did not worship the Calfe it selfe, but God in the Calfe. For whē
c *Exod.*32.5 the Calfe was made, they [c] proclaymed an Holiday, not to the Calfe but to the Lord. And Baal, that detestable Idol, was nothing but the
*Hos.*2.16. Image of God, as appeareth in Hosea the Prophet. At that day, sayth the Lorde, thou shalt call me no more Baal.

It remayneth therefore, that to serue God in an Image, is a work of the flesh, and altogether agreeth to the vile corruption of nature.
d *Mat.*20.2 Thirdly, [d] Pride, and a desire to bee aduanced aboue other, is a naturall corruption: to this agreeth the Popes primacie, his double Sword, and triple crowne: yet the outragious pomp of that seat is as a payre of bellowes to kindle the concupiscence, and to make the hidden sparks of Pride to breake out into a great flame. Fourthly, Doubting of Gods prouidence and mercie is a naturall corruption in all men: to this agreeth, and from hence issueth that foo-

lish

liſh and vayne opinion, concerning doubting of our ſaluation, and of the remiſſion of ſinnes. Fiftly, ſelf-loue, and ſelf-liking are naturall corruptions: to this agreeth that doctrine of the Papiſts, not ouermuch to abaſe our ſelues, but to maintaine free will by nature, and to think that wee haue ſo much goodnes, that wee are able to prepare our ſelues to receiue, and in ſome ſorte to merite grace. Sixtly, Idlenes and riotouſnes is a naturall corruption, and to it very fitly anſwereth the great number of feaſtes, of holidayes, of halfe-holidayes which the church of Rome vſeth. Seuenthly, Couetouſnes is a natural corruption, & to the feeding of this vice ſerueth Purgatorie, a fire of great gayne, which in verie trueth, if it had not burned very hot, the fire in the Popes kitchin had burned very colde: hitherto ſerue Pilgrimages, ſaying of Maſſes, and ſelling of pardons for money. Eightly, to be at libertie is the deſire of nature: anſwerable to this is that opinion, that the Spiritualtie is to bee exempted from ſubiection to Magiſtrates. Ninthly, to commit adulterie is naturall: to this agreeth the Stewes, and the permiſſion of ſimple fornication. Tenthly, Ignorance is a filthy corruptiō in nature: this the Church of Rome maketh the mother of deuotiō, and it is inioyned the lay man as a meanes of his ſaluation: for hee muſt beleeue as the Church beleeueth, hee is not bound to knowe.

11. Infidelitie is naturall, and to this agreeth that they call vpon Saints and Angels, the Lord hauing commanded them to call vpon him in the name of Christ, what argueth this els, but hearts distrusting Gods goodnes, and guiltie consciẽces? 12. Images in the Church of Rome came from infidelitie, because men in reason could not perswade themselues that God was present, vnlesse that were made manifest by some signe and Image. Which thing the Israelites declared, when they sayd to Aaron in the wilderneſſe in Moses absence, Make vs Gods to goe before vs. 13. Satisfactions for sinne are naturall: for [c] wicked men when they haue offended God, they haue alwaies vsed some ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough. 14. The Church of Rome sayth, that the Scriptures are dark and obscure: the blinde man findeth fault with the darkneſſe of the Sunne: If the Scriptures appeare to any to be obscure, the fault is not in the Scriptures, but in the blindnes of the minde of him which readeth and heareth them. 15. Lastly, Pardons open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sinnes, for a little peece of money, as twentie shillings or foure nobles? And what is it but cosonage to sel pardons which shall be in force

Exod. 32.1

c *Mich.* 6.7. *Isai.* 58.4.5.

many

many yeares after the ende of the world, as the Pope doth?

It is naturall to a man to serue GOD in certaine ceremonies, without the power of godlinesse: and this seruice is prescribed by the religion of the Church of Rome, *which standeth onely in outward and corporall ceremonies, as the outward succession of Bishops, garments, vestures, gestures, colours, choyce of meate, difference of dayes, times, and places, hearing, seeing, saying, touching, tasting, numbring of Beades, gilding and worshipping of Images, building Monasteries, rising at midnight, silence in Cloysters, abstayning from flesh and white meate. Fasting in Lent, keeping Imber dayes, hearing Masse & diuine seruice, seeing and adoring the body informe of bread, receiuing holiwater and holie bread, creeping to the Crosse, carrying Palmes, taking Ashes, bearing Candles, Pilgrimages going, censing, kneeling, knocking, altars, superaltars, candlesticks, pardons: In orders, Crossing, annoynting, shaning, forswearing mariage: in Baptisme, salting, crossing, spatling, exorcising, washing of hands: At Easter, confession, penance, dirge, satisfaction, and in receiuing with beards new shauen, to imagine a bodie where they see none: & though he were there present to be seene, yet the outward seeing and touching of him of it self without faith conduceth no more than it did the Iewes. At Rogation daies to carry banners to follow the Crosse,* Fox. A&M in begin.

to walke about the fields: After Pentecost to goe about with Corpus Christi play. At Hallowmas to watch in the Church, to say a Dirge or commendation, and to ring for all soules, to pay tythes truely, to giue to the high Altar. And if a man will be a Priest to say Masse & Mattens, to serue the Saint of that day, & to lift well ouer the head. In sickenesse to bee anneled, to take his Rites, after his death to haue Funerall and Obites sayd for him, and to bee rung for at his Funerall moneths mind, and yeare minde. This is the summe of the Catholique religion, standing in bodily actions, not in any motions or worke of the holy Ghost working in the heart.

II. The Morall law contayning perfect righteousnesse, is flat opposite to mans corrupt nature: therefore whatsoeuer Religion shall repeale and make of none effect the commaundements of the Morall Law, that same religion must needes ioyne hands with the corruption of nature, and stand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it dooth: [a] and if it shall frustrate but any one poynt of any one commaundement, yea, the whole lawe thereby is made in vaine. 1. The first Commaundement requireth, that we haue the true Iehoua for our only God: the church of Rome maketh other gods beside this true God: it maketh the bodie of Christ to bee

a *Mat.* 15.3

God,

God, because they hold, it may be in many places, in heauen, in earth, at the same time, which thing is onely proper to God. It maketh euery Saint departed to bee God, because it holdeth that Saints doe heare vs now being vpon the earth, and that they knowe our thoughts when we pray to them, which none but the true God can doe. It maketh the Pope to bee God, and that in plaine words. [b] Pope Nicholas sayth, *Constat, summū Pontificem a pio principe Constantino Deum appellari:* It is well knowne, that the Pope of the godly Prince Constantine was called God. Agayne, in [c] the extrauagants of the same Cannon layde it is written, *Dominus Deus noster Papa*, Our Lorde God the Pope. And agayne, [d] *Christophoro Marcellus* sayd to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the Pope tooke it to himselfe. As the Pope in playne wordes is made God, so the power giuen to him declareth the same. [e] Hee can make holy that which is vnholy, and iustifie the wicked and pardon sinnes: [f] hee may dispense contrary to the saying of an Apostle: he can change the nature of things, & of nothing make somewhat. What is all this, but to place the Pope in Gods roome, and to rob the Lord of his Maiestie?

Agayne, the Church of Rome maketh Marie the mother of Iesus to bee as GOD. In the Breuiarie reformed and published at the com-

b *Dec. dist. 69. satis euidenter.*

c *Extraua. Ioh. 22. cum inter. in glossa.*

d *Concil. later. sess. 4.*

e *Extra. de maior. & obedientia.*

f *Dist. 34. can lect. in gloss dist. 81. can. Priest.*

maundement of Pius the V. [a] shee is called A Goddesse, in expresse wordes: and shee is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie.*: Yea shee is farre exalted aboue Christ, and hee in regarde of her is made but a poore vnderling in heauen: for Papists in their seruice vnto her pray on this manner, saying: *Shewe thy selfe to bee a mother: and cause thy sonne to receiue our prayers: set free the captiues, and giue light to the blinde.* [b] Lastly, the verie Crosse is made as a GOD. For they salute it, by the name of their onely hope, and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God distinguished into three persons, the Father, the Sonne, the holy Ghost, maketh also many other, and so in trueth hath repealed this first commandement.

a *In officio par. beate Marie, ad matut.*

b *Breuiar. refor. in festo Exalt. Crucis.*

And they haue very playnlie repealed the second commandement, in that they teach it lawfull to make Images of the true God, and to worship him in them. For the flat contrarie is the very scope of this commandement: namely, that no Image must bee made of the true Iehoua: nor any worship be performed vnto him in an Image: which appeareth thus. In Deutronomie Moses maketh a large Commentary of this commaundement, and this very poynt he sets downe expresse, saying, take heed to your selues:

Deut. 4. 15. 16

ſelues: for ye ſawe no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire: that ye corrupt not your ſelues, and make you a grauen image, or repreſentation of any figure, &c. His argument I ſet down thus. As God appeared in mount Horeb, ſo he is to be conceiued and repreſented: but he appeared in no image in mount Horeb, onely his voyce was heard: therefore he is not to be conceiued or repreſented in any image: but men are to be content, if they may heare his voyce. Agayne, that ſin to which the people of Iſrael were ſpecially giuē, cuē that doth the lord eſpecially forbid: but to this were the people of Iſrael ſpecially giuen, not ſo much to make Images of falſe Gods, as to make Images of the true God, and to worſhip him in them: which I proue thus.

In the booke of Iudges it is ſayde, that the children of Iſrael did wickedly in the ſight of the Lord, and ſerued Baalim. Now theſe Baalims, what are they? Surely Idols reſembling the true God: as the Prophet Hoſea declareth, And at that day ſayth the Lord, thou ſhalt call me Iſhai, and ſhalt call me no more Baali. Here it appeareth that the Iſraelites meaning was not to worſhip a falſe God, but the true God in Baalim. And Aaron when he made the golden Calfe proclaimed that the next day ſhould be holie day, not of any falſe God, but of the *Iudg.* 2. 11. *Hoſ.* 2. 10. *Exod.* 32. 5.

Lord that brought them out of Egypt. The Prophet Esai after that hee had set forth Gods maiestie very worthilie, hee comes in with this
Esa.40.18. conclusion: To whom then will yee liken God? or what similitude will ye set vp of him? which declareth that the Iewes after the manner of the Gentiles ran a whoring after Idols, that is, Images not onely of false Gods, but also of the true GOD. I conclude therefore as I began, that the Church of Rome, by maintaining Images, hath repealed this commaundement.

Neither dooth it shewe lesse fauour to the third Commaundement: which also is repealed. First, in that they teach men to giue the
1.Cor.15. 28. glorie which is proper to God, to some thing els: it is proper to God after the day of Iudgement to bee all in all: this they giue to Marie, saying, that *she is all in all.*

It is proper to Christ in respect of other creatures to be a light lightening all that come into the world, yet they pray to Marie to giue
Ioh.10.9. light to the blinde. It is proper to Christ to bee the redeemer of mankind, and this work of redemption is ascribed to Marie, whom Papists
Breuiar. & missi. & reform. call their *hope*, their *ioy*, their *mediatresse*, a *medicine for the diseased*, a *defence from the enemie*, a *friend in the houre of death.* Againe, they make S. Martin *a Priest according to the order of Melchisedeck*, which is proper to Christ.

Sc-

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vnleſſe it be in an vnknowne tongue, and ſo they maintaine ignorance and the prophaning of Gods name, for the preaching of the word, and therefore alſo the hearing, learning, reading, ſearching of it, is the *glorifying of the word*, and ſo the glorifying of Gods name. 2. *Theſſ.* 3. 1

The fourth Commaundement is repealed in that they require that their feaſt dayes ſhuld be kept as ſolemnly as the Lords Sabboth day: For they muſt be kept *in all honour and comelineſſe*: and men *muſt reſt from all their labours, from morning to euening*, as on the Sabboth: whereas cõtrariwiſe the Lord hath giuen permiſſion to his ſeruants to labour the ſixe daies, ſo be it, on the ſeuenth they will reſt from the workes of their callings, and doe the workes of the ſpirit. *Con. Mogunt. c. 36.* 37 *Matiſcan. 2. c. 1. 2.*

They repeale the fift Commaundement in that they teach that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magiſtrates, for ſo they haue decreed, that *Clearks are to be iudged only of Biſhops*: and that they are onely to reskue them from iniuries. Agayne, that the Biſhop muſt not be iudged of the ſecular power: and that the Pope himſelfe oweth no ſubiection to Kings, Princes, Emperours, but hath power to make them, & to put them down at his *Matiſc. con. cap. 7. 9. 8.*

pleasure. But Saint Paule for the maintaining of the fift Commaundement, bids euery soule be subiect to the higher powers: and therefore the Pope with his cleargy (as *Chrysostome* hath expounded it) must bee subiect to ciuill Magistrates, vnlesse they will exclude themselues out of the number of men, for Paule speakes to all.

Matisc. 2. cap. 8. Agaynst the sixt Commaundement they haue decreed asyles for murderers, plainly permitting them which feare authoritie, to haue safetie in the lap of their mother the Church. Thus they annihilate Gods commaundement, yea and more than this, whether tends all that they teach but the very murthering of soules? For example, saluation by workes of grace, is one of their chiefe poynts. But that man that is perswaded that hee must bee saued by his workes, must also put his trust in them, and he which trusteth to his works is accursed before God. *For cursed is that man that trusteth in man*, whether it be himselfe or other. *Iere. 17. 5.*

The seauenth Commandement is repealed diuers wayes. First, in that they maintaine the occasions of Adulterie and Fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to bee continent: which gift when they want, and yet are bound to single life, they must needes breake out into much

looſeneſſe. This ſinne made *Mantuan, Palingenius,* & *Petrarch* to crie out agaynſt the church of Rome. Againe, ſome Papiſts defend the tolleration of the Stewes in Rome, for the auoyding of greater euilles. And in the Councell of Trent, Chaſtitie and Prieſts marriage are made oppoſite, ſo that marriage with them is a filthie thing, although God hath ordained it for the auoyding of fornication in all. Furthermore, that which is moſt abominable and proues the church of Rome to be an Antichriſtian church: they maintaine marriages within the degrees forbidden both by the lawe of Nature, and of Gods word. For in the table of conſanguinitie they which are placed in the tranſuerſe vnequall line cannot marrie, becauſe they are as Parents and children: yet if they bee diſtant foure degrees on diuers ſides from the commō ſtocke they may marrie together by the Cannon lawe. As for example, the graund vncle may marrie his Siſters nephewes neece, a thing very filthie in nature, conſidering that a man cannnot marrie with any honeſtie his ſiſters child. To go further, by Gods word they which are diſtant foure degrees in the tranſuerſe equal line, are not forbidden to marrie together, as Coſin germanes. Thus the daughters of Zelophehad were married to their fathers brothers ſonnes: this example (as I take it) may be a warrant of the lawfulneſſe of this marriage:

Eclog. 5. lib. 4. 5. 9.

Seſſ. 24. c. 6.

Greg. ca. 9. de conſang. auunculus maximus ab nepotis.

Num. 36. 11

Yet

Yet the Cannon lawe vtterly condemnes this marriage of couſin germanes, and the mariage of their children after them though they bee eight degrees diſtãt. Thus the Church of Rome doth ouerthwart the Lord: where hee giues libertie, they reſtraine it; and when hee reſtrayneth men, then they giue libertie.

They repeale the eight Commandement by their ſpirituall Marchandize in which they ſell thoſe things which are not to be ſolde, as Croſſes to dead men, Images, prayers, the ſound of belles, remiſſion of ſinnes, and the merites by which men may come to the kingdome of heauen: their ſhaueling Prieſts will doo no duetie without they be fed with money; hence comes the prouerbe, No penny no Pater noſter.

They teach men to beare falſe witneſſe, and ſo to ſinne againſt the ninth Commandement, in that they holde that Marie is the Queene of Heauen: where as indeede ſhee is no Queene, but dooth continually caſt downe her crowne before Chriſt with the reſt of the Saints. And a man may as well beare falſe witneſſe in ſpeaking too much as in ſpeaking too little.

Reuel.7.11. and 5.10.

In the tenth commandement the firſt motions that goe before conſent are forbidden: otherwiſe there ſhall be no difference betweene it and the reſt. For they alſo are ſpirituall, and forbid inward motions: but the difference is

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that they forbid onely the motions that goe with consent. Now, the Papists say that these motions are no sin properly vnlesse consent followe: and therefore they in expresse wordes repeale this commandement. For if concupiscence and the first motions bee no sinnes properlie, then there need no prohibition of them.

The fourth Argument.

THat religion which is contrarie to it selfe, is onely a meere inuention of man: the religion of the Church of Rome is quite contrary to it self: therefore it is onely an inuention of man: which if it be true, as well a reprobate as any other may performe the things required in it.

The proofe.

THe proposition is most true, because it is a priuiledge of Gods word, and so of the true religion gathered forth of it, to bee consonant to it selfe in all poynts: which properly no doctrines nor writings beside can haue. The Assumption may bee made manifest by an induction of particular examples.

1. The Church of Rome saieth, that men are saued by grace: and agayne it saieth, that men are saued by workes. A flat contradiction. *Rom.* 11. 5. For Paule saieth, if election be of grace, it is no more of workes: or else were grace no more grace,

grace, but if it be of works, it is no more grace: for els were worke no more worke: Answere is made, that in this place Paule speaketh of workes of nature, which indeed are contrarie to grace: but not of workes of regeneration, which are not contrarie to grace. This answer is false: for Paule in a like place vnto this opposeth grace and workes of regeneration. Ye are saued by grace (saith he) through faith, and that not of your selues, for it is the gift of God, not of workes, lest any should boast himselfe: for wee are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which a man may most of all boast? And what are the workes for the doing of which wee must bee fashioned a new in Christ Iesus? Assuredly they must bee the works of regeneration, dipped and dyed in the bloud of Christ (as they speake) wherefore it is euident, that Paules meaning is to conclude, that if we be saued by grace, wee cannot be saued by workes of regeneration.

Rhem. Test. vpon Rom. 11.6.

Ephe. 2.8.9.

II. The Church of Rome confuteth and condemneth in Councels, and derideth this doctrine that we teach, that men are to bee iustified by the imputation of the righteousnesse of Christ: which righteousnesse is not in vs but in Christ. And the Rhemists call it a phantasticall iustice, a new no iustice: But herein that Church

Rhem. Test. Rom. 2.13.

Church is contrarie to it ſelfe: for it defendeth workes of ſupererogation and works of ſatisfaction of one man for another: & their groũd is, because the faithfull are al members of one bodie, and haue fellowſhip one with another, and therefore one may ſatisfie for another. Hereby it is plaine, that the Church of Rome moſt of all defendeth that imputation of righteouſneſſe, which moſt of all it hath oppugned. For when one man ſatisfieth for another, the work of one man is imputed to another. But what? ſhall one man ſatisfie for another, and ſhal not Chriſt by his righteouſneſſe ſatisfie for vs? ſhall God accept the work of one man for another, and not accept the righteouſnes of Chriſt for vs? Truly there is greater fellowſhip and coniunction betweene the head and the members, than of the members among themſelues: becauſe they are ioyned together by meanes of the head. *Rhem. Teſt. Coloſſ 2. Gerſ. 24.*

III. It holdeth that the *guilt* and *fault* of ſinne may bee remitted by Chriſt: and yet the *temporall puniſhment* of ſinne be vnremitted: but theſe are quite contrarie. Paule ſaith, there is now no condemnation to them that are in Chriſt Ieſus. Yet if a man were puniſhed for his ſinne after hee were in Chriſt, and had the fault of ſinne remitted, ſome condemnation ſhould now remaine him. And Dauid ſayeth, Bleſſed is the mã to whom the Lord imputeth *Rom. 8. 1.* *Pſal. 32. 1.*

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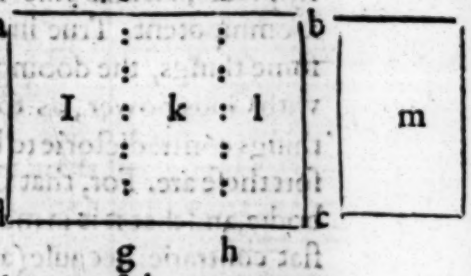
no sinne: therefore he to whom the Lord imputeth no sinne, hath not only the guilt of sin, but also the punishment of his sinne remitted: otherwise he could not be blessed but miserable. And this agreeth not with Gods iustice, when the fault is quite pardoned, and a man is guiltie of no sinne, that then any punishment should be laid on him. And Saint Augustine sayth, that Christ by taking vpon him the punishment of sinne, and not taking vpon him the fault, tooke away both the punishment & the fault. Wherefore this opinion, that Christ hath taken away the guilt of sin, ouerthroweth all Satisfactions and Purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away.

Augustin. de verb. Dom. Ser. 37.

IV. Transubstantiation is a monster, standing on manifolde contradictions. First, it maketh Christes bodie to bee in many places: an euident contradiction. For it is of the nature and essence of a bodie to be in one place only: which I proue thus. A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the last parte: which vndoubtedly is most true. For it is called a continued quantitie, because his partes are continued and knit together the one with another by a common terme or bonde, as a line

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by a poynt, a plane and his parts by a line, a ſolide by a ſuperficies or plane. Now, theſe poynts can in no wiſe be continued, vnles euerie one of them keepe one only ſpeciall place. For examples ſake: ſuppoſe the plane, *a,b,c,d,* to be deuided into three partes, I, k, l, by two lines, e, g, & f, h, which doe both deuide the three partes and continue them the one with the other.



Now I ſay, that euerie one of the partes may be continued with his next fellowe, it is neceſſarie that euery one of them ſhould haue one ſpeciall and diſtinct place. That the firſt place of the plane, i, may bee continued with, k, it muſt bee ſituated only there where it is, and no where elſe: for if it ſhall bee ſituate elsewhere, as in the place m, then it cannot be continued with k. Now then, if the partes muſt of neceſſitie haue their owne particular place onelie, then the whole figure a,b,c,d, muſt alſo be onlie in one place. And this is that which the prince of Philoſophers teacheth, that euerie magnitude hath his partes ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is not. To conclude therefore, this muſt needs agree to a bodie and

Ariſt. Categ. cap. de quant.

to

to the parts of it to be in one onely place alone. So that the Church of Rome when it saith that Christs bodie is in many places: in effect they say, that Christs bodie is no bodie: for if it bee a bodie, it is only in one place: & if it be in many places, it is no bodie. They obiect that God is omnipotent. True indeede: but there bee some things, the doing of which agreeth not with Gods power, as to make *contradicentia*, things contradictorie to be both true: of which sort these are. For, that Christes bodie is a true bodie, and that it is in many places at once, are flat contrarie: because (as hath beene shewed) it is essentiall to all magnitudes to bee in one place, & therefore to a bodie. And God cannot take away that which is essentiall to a thing, the essence remaining whole. 2. Againe, transubstantiation maketh the Accidents of Bread and Wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in schooles, *Accidentis esse, est inesse*. It is of the essence of an Accident to bee in the substance. Nowe therefore, if the accidents bee, there is also the Bread and Wine: and if there be no substance of Bread or Wine, neither can there bee any accidents. 3. It holdeth, that Bread is turned into the bodie of Christ, and therefore it must needes holde, that Christs bodie is made of Bakers bread, and yet it holdeth and teach-

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eth that Christes bodie is onely made of the seede of Marie, quite ouerthrowing the former Transubstantiation.

V. It teacheth, that a man must alwaies doubt of his saluation: and likewise it teacheth, that in praying we are to call GOD father, which are thinges quite contrarie. For who can truely call GOD Father, vnlesse he haue the spirite of adoption, and bee assured that hee is the childe of GOD? For if a man shall call God Father, and yet in his heart doubt whether hee bee his Father or not, he playeth the dissembling hypocrite: wherefore to doubt of saluation, and to say *Our Father, &c.* in trueth are contrarie. *Rom.* 8.16.

VI. The Church of Rome maketh prayer to bee one of the chiefe meanes to satisfie for sinnes. But prayer indeede is an asking of pardon for sinne: Now asking of pardon and satisfaction for sinne are contrarie: therefore by the iudgement of the Papists, prayer which is a satisfaction is no satisfaction. And indeed, let vs consider what maddesse is contained in this popish diuinitie: the poore begger commeth very hungrie to the rich mans doore to craue his almes: and straightwaies by his begging hee will merit and deserue it. The same dooth the Papist, hee prayeth verie poorely for the thing which he wanteth, yet hee looketh *Can. Tres sant de pen. dist.* 1. *Lumb. lib.* 4 *dist.* 16. *Can. de quatis. die de pœnit. dist.* 3

very proudly to merite no lesse than the kingdome of heauen by it.

Rom. 5. 5. VII. Doubting of saluation and hope cannot agree together, for hope maketh a man *not to bee ashamed*, that is, it neuer disappointeth him of the thing which hee looketh for. Heb. 6. 19. *And therefore it is called the anchor of the soule both sure and stedfast, which entreth into that which is within the vaile.* So that true hope and the certaine assurance of saluation goe together.

VIII. True prayer and iustification by workes cannot stand together. For he which prayeth truely must be touched inwardly with a liuely feeling of his owne miserie, and of the want of that grace, whereof hee standes in neede. Now this cannot bee in the heart of that man that looketh to merite the kingdome of heauen by his workes: for hee that can doe this may iustly conceiue somewhat of his owne excellencie.

IX. Papists teach, that it is great boldnes to come immediately vnto God without the intercession of Saints: and therefore they vse to [a] pray to Marie, that she would pray to Christ to helpe them: yet on the contrarie, when they haue so done, they pray to GOD immediately, that hee would receiue the intercession of Marie for them. And thus they are become inter-

[a] Breuiar. 1 & Missa. 1. tes for Sbiq.

cessors

ceſſors betweene Marie and GOD. Yea when they offer vp Chriſt, praying GOD to accept their giſts and ſacrifices, the humble Prieſt that will not pray to God, but by the mediation of Saints, is then a mediatour between Chriſt Ieſus and God the Father.

X. It holdeth, that in the Maſſe the Prieſt offereth vp Chriſt to his Father an *vnbloudie ſacrifice*. This is a thing impoſſible: for if Chriſt in the Maſſe bee ſacrificed for ſinne, then hee muſt dye and his blood muſt bee ſhed, Heb. 9. 22. And in the Scriptures theſe two ſayings (Chriſt is dead, Chriſt is offered vp in ſacrifice) are all one. So then, the Papiſt when he ſuppoſeth that there may bee an vnbloudie ſacrifice, in effect he ſaith thus much, there is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloudie ſacrifice ſhould be offered in an vnbloudie manner.

XI. In the Canon of the Maſſe, the Church of Rome prayeth on this wiſe. We humbly beſeech thee moſt merciſull Father, by Ieſus Chriſt thy ſonne & our Lord, that thou wouldeſt accept theſe gifts and oblations and theſe holie Sacrifices, which we thy Church offer to thee, &c. where firſt they offer vp Chriſt to GOD the Father in the name of Chriſt, and ſo they make Chriſt to bee his owne mediatour.

Againe, they desire God to blesse and to accept his owne Sonne: for they offer vp Christ. If they say hee needeth now the blessing of his Father, they make Christ a weake and imperfect Christ: if hee neede not the blessing of his Father, their prayer is needlesse. Also they desire GOD to accept not one gift or one sacrifice, but in the plurall number, these gifts and sacrifices: whereas they holde that Christs bodie is one onely bodie, and therfore but one sacrifice. And thus they are at variance with themselues.

XII. Papists, in word they say, that they beleeue and put their trust in God: yet whereas they looke to bee saued by their workes, they set the confidence of their hearts in truth vpon their owne doings.

XIII. They put such holinesse in Matrimonie, that they make it one of their 7. Sacraments, which [a] conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, [b] becausse to liue in marriage is to liue according to the flesh, and the Councell of Trent opposeth marriage and chastitie.

a *Rhe. Test. pag. 523.*
b *Papa Syricius. Decret. epist. Sess. 24. c. 9.*

XIIII. It teacheth, that soules kept in Purgatorie, may bee redeemed by Sacrifices and Suffrages. Against this, is a Canon of their law taken out of Saint Hierome, [c] We knowe that in this life wee may helpe one another, either by

c *Can. in presenti. 11. 13. q. 3.*

by prayers, or by good counſell: but when we ſhal come before the iudgemẽt ſeate of Chriſt, neither Iob, nor Daniel, nor Noe, may intreate for any; but euery man to beare his owne burthen. And according to another Canon going vnder the name of *Gelaſius* Biſhop of Rome. Either there is no Purgatorie, or the ſoules which goe thither, ſhall neuer returne. *Can. legatur. 4. q. 1.*

XV. And to conclude, the moſt poynts of their Religion are contrarie to their Cannons, as by ſearching, may appeare in theſe examples.

1 The dead cannot heare the prayers of thẽ which call vpon him. *1 Con. fatendum. 13. q. 2.*

2 Peter and Paul were two of the chiefe Apoſtles, and it is hard to ſay, which was aboue the other. *2 C. Beati. 2. q. 7.*

3 Leo the fourth liuing in the yeare 846. acknowledged Lotharius the Emperour for his Prince. *3 C. de Capitulis diſt. 10.*

4 No Biſhop may be called vniuerſall. *4 C. nullus diſt. 99.*

5 The Church of Rome hath no more authoritie ouer other Churches: than other Churches ouer it. *5 C. legimus di. 93.*

6 A Prieſt and a Biſhop were in times paſt all one. *6 C. legimus di. 93. C. Olim. diſt. 95.*

7 The Pope hath no power to giue or ſell Pardons. *7 C. Verbum. 6.*

8 There can bee no merite by faſting, or

magna. C. Conuertimini de penit diſt. 1. 8 C. quod dicit d. 41. 9 C luminoſa. 18. q. 2.

abſtinence from fleſh.

9 The Maſſe is nothing but the forme of diuine ſacrifice.

By this which hath been ſaid, it doth in part appeare, that the religion of the Church of Rome is repugnant to it ſelfe, and it could not ſo be, if it were from the word of God.

A Corollarie gathered out of the former aſſertion.

1. *A man being indued with no more grace than that which he may obtaine by the religion of the Church of Rome, is ſtill in the ſtate of damnation.*

A DIALOGVE CONTAINING THE Conflicts betweene Sathan and the Christian.

Sathan.

Vile helhound, thou art my slaue, and my vassall, why then shakest thou of my yoke?

Christian. By nature I was thy vassall, but Christ hath redeemed me.

Sathan. Christ redeemeth no reprobates such as thou art.

Christian. I am no Reprobate.

Sathan. Thou art a Reprobate, for thou shalt be condemned.

Christian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no iudge, it is sufficient for thee to be an accuser.

Sathan. Though I cannot condemne thee, yet I know God will condemne thee.

Christian. Yea, but God will not condemne me.

Sathan. Goe too let vs trie the matter. Is not God a Lord and a King ouer thee? & may he not therefore giue thee a lawe, to keepe, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the law of this thy Lord and King?

Christian. No.

Sathan. Let vs proceed further? Is not the same Lord also a most righteous iudge? And therefore a most sharpe reuenger of sinne?

Christian. Yes truely.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot winke at thy sinnes, except he should bee vniust. Wherefore there is no remedie, thou art sure to bee damned: hell was prouided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer me from condemnation. For GOD is not only (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

Sathan. But thou firebrand of hell fire, and childe of perdition, looke for no mercie at Gods hands, because thou art a most grieuous sinner: for,

1 Originall ſinne runneth wholly ouer thee, as a lothſome botch or leproſie.

2 Thy mind knoweth not the things that be of God.

3 In the law of God thou art ſtarke blind, ſauing that thou haſt a fewe principles of it to make thee inexcuſable.

4 The Goſpell is fooliſhnes & madnes vnto thee: thou makeſt no better account of it than of thine owne dreame.

5 Thy conſcience is corrupt, becauſe it flattereth thee, and excuſeth thy ſinne.

6 Thy memorie keepeth and remembreth nothing, but that which is againſt Gods word: but things abominable and wicked, it keepeth long.

7 Thy wil hath no inclination to that which is good, but onely to ſinne and wickednes.

8 Thy affections are ſet only on wickednes: they are as mightie Giants and Princes in thee, they haue thee at commaundement. Remember, that for very anger thou haſt beene ſicke: that the luſt of thy fleſh hath driuen thee to madnes: forget not thy Atheiſme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetouſnes, and infinite other wicked deſires, which haue led thee captiue, and made thee outragious in all kinde of naughtines.

9 Thy actuall ſinnes committed partlie in

in ſecrete, partly in publique, are moſt filthie and moſt infinite. Remember how in ſuch a place, at ſuch a time, thou diddeſt commit fornication: in another place thou diddeſt ſteale, &c. God ſawe this I warrant thee: yea, all thy ſinnes are written in his booke: wherfore thou curſed wretch, al hope of mercie is cut off from thee.

Iſa 1.18. *Acts*.1.23. 38 1.*Tim*.1. 15. *Pſa*.103.11 12.13.

Chriſtian. But Gods mercie farre exceedeth all theſe my ſinnes: and I cannot be ſo infinite in ſinning, as God is infinite in mercie and pardoning.

Sathan. Dareſt thou preſume to thinke of Gods mercie? why, the leaſt of thy ſinnes deſerueth damnation.

Iſai.53.2.3. 4.5.

Chriſtian. None of my ſinnes can feare me, or diſmay me. Chriſt hath borne the full wrath and vengeance of his Father vpon the Croſſe, euen for mee, that I might bee deliuered from condemnation, which was due vnto me.

Sathan. If Gods purpoſe were not to condemne thee, perſwade thy ſelfe, hee would neuer lay ſo many afflictions and croſſes on thee, as he doth. What is this want of good name? this weakenes and ſickneſſe of the bodie? theſe terrors of thy minde? this dulnes and frowardnes of thy heart? what are all theſe (I ſay) and many other euils, but the beginnings and certaine flaſhings of the fire of hell?

Chriſtian. Nay, rather my afflictions are liuely

liuely testimonies of my saluation. For God as a louing Father, partly by them, as with scourges chasteneth my disobedience, and bringeth me into order: partly conformeth me vnto my Sauiour Christ, and so by little and little, layeth open to mee mine owne sinnes, that I may dislike my selfe and hate them: and maketh mee to renounce the worlde, thy eldest sonne, and stirreth mee vp to call vpon him, and to pray earnestly with grones and sighes, which I am not able to expresse with any wordes as I feele them. Heb. 12. 6. 9 10. 1. Pet. 2 21. Gen. 42. 21. 1 Cor. 11. 12 Rom. 8. 26.

Sathan. Thy afflictions are heauie, and comfortlesse, therefore they cannot bee arguments of Gods fauour.

Christian. Indeede their nature is to bring griefe and heauines to the soule, but I haue had ioy in the midst of my afflictions, and strength sufficient to beare them, and after them haue been many wayes bettered, which befalleth to none of the wicked: and for that cause, it is a great perswasion to me that I shal not be damned with the wicked world, but in spite of all thy power, passe from death to euerlasting life. Rom. 5. 2. 3. 4 Rom 8. 28. Psa 119. 71

Sathan. After these thy manifolde afflictions, thou must suffer death, which is most terrible, and a very enterance into Hell.

Chri. Death hath lost his sting by Christes death: and vnto me it shall bee nothing els but a passage vnto euerlasting life.

Sa-

Sathan. Admit thou shalt be deliuered from hell by Christ, what will this auaile thee, considering that thou shalt neuer come to the kingdome of heauen? for Christs death onely deliuereth thee from death eternall, it cannot aduance thee to euerlasting life.

Christian. I am now at this time a member of Christs kingdome, and after this life shall raigne with him for euer in his euerlasting kingdome.

Rom.5. vers.3.4.

Sathan. Thou neuer didst fulfill the lawe, therefore thou canst not come into the kingdome of heauen.

Christian. Christ hath perfectly fulfilled euery part of the lawe for me: and by this his obedience imputed vnto me, I my selfe do keepe the law.

Sathan. Bee it so, for all this, thou art farre enough from the kingdome of heauen, into which no vncleane thing shal euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee, yet thou art in parte vncleane: thy cursed nature and the seedes of sinne are yet remayning in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy Ghost: and this perfect holines of his humane nature is imputed to mee: euen as Iaacob put on Esaus garments to get his fathers blessing: so I haue put on the righteousnes of Christ, as a long white

Rom.2.3. Ioh.16.19.

robe

robe couering my sinnes, and making me appeare perfectly righteous, euen before Gods iudgement seate.

Sathan. Indeede GOD hath made promise vnto mankinde of al these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make any account, that Christs sufferings, Christs fulfilling of the law, Christs perfect holines, can doe thee any good. *Iob.* 3.14. 15

Christian. I haue true sauing faith.

THE CONFLICTS OF SATHAN WITH THE strong Christian.

Sathan.

THou saiest that thou hast true faith, but I shall sift thee and disproue thee.

Christian. The gates of hell shal neuer preuaile against my faith, doe what thou canst.

Sathan. Tell mee then, doest thou thinke that all the world shall be saued?

Christian. No.

Sathan. What, shall some bee saued, and some condemned?

Christian. So sayth the word of God.

Sathan. Thou then art perswaded that God is true euen in his mercifull promises, and that he

he will saue some men, as Peter and Paule, and Dauid, &c. and this is the onely beleefe, by which thou wilt be saued.

Christian. Nay, this I beleeue, and more too, that I particularly am in the number of those men which shall bee saued by the merite of Christs death and passion: and this is the beleefe that saueth me.

Sathan. It may be thou art perswaded that God is able to saue thee: but that GOD will saue thee, that is, that hee hath determined to aduance this thy bodie, and this thy soule into his kingdome, and that hee is most willing to performe it in his good time: herein thou wauerest and doubtest.

Christian. Nay Sathan, I in mine owne heart am fully perswaded, that I shall be saued,
Ioh. 1.12. 13 and that Christ is specially my redeemer: and
Ioh 6.35. 34 (O Lord) for Christs sake, help thou my doub-
Mark 9.23 ting and vnbeleefe.

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but trueth which I speake. For me thinks I am as certaine of my saluation as though my name were regi-
2 *Cor.* 1.22. stred in the Scriptures (as Dauids & Pauls are)
Ephe. 1.14. to be an elect vessell of God: and this is the te-
Rom. 8.18. stimonie of the holy spirite of Iesus Christ, assu-

ring

ting me inwardly of my adoption, and making me with boldnesse and confidence in Christ, to pray vnto God the Father.

Sathan. Still thou dreamest and imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea, but God of his goodnesse hath brought foorth such tokens of faith in me, that I cannot be deceiued. *Act.* 13.9. 1. *Thes.* 1.3.

I. I am displeased with my selfe for my manifold sinnes, in which somtime I haue delighted and bathed my selfe, Rom. 7.15.24.

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to bee doing those things which God commandeth.

IV. Those that bee the children of God: if doe but heare of them, I loue them with my heart, and wish vnto them as to my selfe. 1. Ioh. 3.14.

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the comming of Christ Iesus, that an ende may be made of sinning, and of displeasing God. Apoc. 22.20.

VII. I feele in my heart the fruits of the spirit, ioy, loue, peace, gentlenes, meekenes, patience, temperance: the workes of the flesh I abhorre them, fornication, adulterie, vncleannes, wantonnes, Idolatrie, strife, enuie, anger, drun-

drunkennesse, bibbing and quaffing, and all such like. Galat. 5.19.20.22.

All these cannot proceed from thee Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would neuer suffer thee to sinne, as thou doest.

Christian. I shall sinne as long as I liue in this world, I am sure of it; because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwayes than it hath been in times past. I haue sinned heretofore with full purpose and consent of will; but now doubtles, I do not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnal man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my mind and purpose: In the doing of any sinne, I would not do it, my heart is against it, and I hate it, and yet, by the tyrannie of my flesh being ouercome, I do it: afterward, when it is committed, I am grieued and displeased at my selfe, and doe earnestly with teares aske at Gods hands forgiuenes of the same sinne.

Rom. 7.15. Mat. 26.69 72.74.75.

Rom. 13.14

Sathan. Indeed, this is very true in the children of God: but thou art solde vnder sinne, and with great pleasure doest commit sinne, and loueſt it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after re-

pentance,

pentance; and commit euen one and the same sinne, so often as thou doest. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Chri. Indeed it is dangerous to fall again into the same sin after repentance: yet it is the order of the Prophets, to call men to repentance, which haue fallen from the feare of God, and from the repentance which they professed: and God in thus calling them, putteth thē in hope of obtayning mercie. And the law had sacrifices offered euery day, for the sins of al the people, and for particular men, both for their ignorances, and their voluntarie sinnes: which signifieth, that God is readie to forgiue the sinnes of his children though they sinne often. Abraham twise lied and swore that Sara was not his wife. Ioseph swore twise by the life of Pharao. Dauid committed adulterie often, because hee tooke vnto him Bathsheba, Vriahs wife, and also kept sixe wiues, and ten Concubines. Gods wil is, that men forgiue til seuentie seuen times: and therefore he wil shew much more mercie. And for my part, so oft as I shall fall into the same sin, so oft I shall haue Christ my aduocate and interceſſour to the father for me, who will not damne me for the infirmitie which he findeth in me, I wil abstaine from external iniquitie, and I will not make my members seruants vnto sinne: and so long I trust my imperfectiōs

Isa. 1 *Ver.* 18
Ier. 2. *Ver.* 1.
Gen. 12. 14. 15
Gen. 20. 2 3
Gen. 42. 25. 25
1. *Ioh.* 2 1.
Dan. 9 6.

ſhall haue no power to damne me: for Chriſts perfection is reputed to be mine by faith, which I haue in his bloud: God is not diſpleaſed, if my body be ſick and ſubiect to diſeaſes: no more is he diſpleaſed at the diſeaſe and ſickneſſe of the ſoule. A naturall father will not ſlay the bodie of his childe, when hee is ſicke, and abhorreth comfortable meates: and my heauenly father wil not condemne my ſoule, although through the infirmitie of faith, and the weakneſſe of the ſpirit, I commit ſinne, and often loath his heauenly word, the foode of my ſoule. Nay, (which is a ſtrange thing) I know it by experience, that God hath turned my filthie ſinnes to my great profite, and to the amendment of my life: like as the good Phiſition, of rancke poyſon is able to make a ſoueraigne medicine to preſerue life.

Rom. 8. 28.

Sathan. Well, bee it, that now thou art in the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſts myſtical bodie: I feele in my ſelfe the heauenly power, and vertue of my head Chriſt Ieſus: and for this cauſe I cannot periſh, but ſhall continue for euer, and raigne in heauen after this life with him.

The Conflicts of Sathan with the weake Christian.

Sathan.

THy mind is full of ignorance and blindnes, thy heart is full of obstinacie, rebellion, and frowardnes against God: thou art wholly vnfit for any good worke: wherefore, thou hast no faith, neither canst thou be iustified, and accepted before God.

Chri. If I haue but one drop of the grace of God, and if my faith bee no more than a little graine of Mustard seede, it is sufficient for mee: God requireth not perfect faith, but true faith. *Mat.* 27:20.

Sathan. Yea but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine owne opinion thou didst beleeue, then thou hadst nothing but a shadow of faith, and a foolish imagination, which all hypocrites haue.

Chri. I will put my trust in GOD for euer, and his former mercies shewed me heretofore strengthen me now in this my weaknes. *Psal.* 77.5.

1 He created me when I was nothing.

2 He created me a man, when hee might haue made me an vgly Toade.

3 Hee made me of comely bodie, and of good discretion, where as he might haue made me vgly, and deformed, frantick, and mad.

4. I was borne in the dayes of knowledge; when I might haue been borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen mee either Turkes or Iewes, or some other sauage people for my parents.

6. I might haue perished in my mothers wōbe, but he hath preserued me, and prouided for me by his prouidence euen vnto this houre.

7. Soone after my birth, God might haue cast me into hell, but contrariwise, I was baptized, and so receiued the seale of his blessed couenant.

8. I haue had by Gods goodnes some sorrow for my sinnes past, and haue called on him, in hope and confidence that he would heare me.

9. God might haue concealed his worde from me, but I haue heard the plentiful preaching of it: I vnderstande it, and haue receiued comfort by it.

10. Lastly, at this time GOD might powre his full wrath on mee: which he doth not, but mercifully maketh mee to feele mine owne wants, that I might bee humbled, and giue all glorie vnto him for his blessings. Wherefore, there is no cause why I should bee disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holie Ghost in thee, nor any true tokens of faith, but thou

thou hast a liuely sense of the rebellion of thy heart, and of thy lewd and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope agaynst all hope, and although, according to mine owne sense and feeling, I want faith: yet I will beleeue in Iesus Christ, and trust to be saued by him. *Psal.* 32.1. 2. *Cor* 5.21.

Sathan. Though the children of God haue been in many perplexities, yet neuer any of them haue been in this case, in which thou art at this present.

Christian. Herein thou proouest thy selfe to be a lying spirite: for the Prophet Dauid sayth of himselfe, that hee was foolish, and as a beast before GOD: and yet he euen then trusted in God. And Paul was so led captiue of sinne, that he was not able to doe the good he would, but did the euill which hee hated: and so in great pensiuenes of heart, desired to bee deliuered from this world, that he might be disburdened of his corrupt flesh. *Psal* 73.22. 23 *Ro.*7.19.24

Sathan. Thou miserable wretch, doest thou feele thy selfe graceless, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? as thou art, so shewe thy selfe to the world.

Christian. Auoyd Sathan, Christ hath vanquished, and ouercome thee for my cause, that I might also triumph ouer thee. I am no hypo-

crite: for whereas I haue had heretofore some testimonie of my faith, at this time I am lesse moued, though faith seeme to bee absent: like as a man may seeme to bee dead, both in his owne sense, and by the iudgement of the Phisition, & yet may haue life in him: so faith may be, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sinne, God hath now quite forsaken thee: hee hath left thee vnto me to be ruled: he hath giuen me power ouer thee, to bring thee to damnation: he wil not haue thee to trust in him any longer.

Christian. Strengthen me good Lorde; remember thy mercifull promises, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart.

Isai. 57.15.

Sathan. These promises concerne not thee, which hast no humble and contrite, but a froward, and a rebellious heart.

Christian. Good Lord forget not thy former mercies: giue an issue to these temptations of mine enemie Sathan. And you my brethren, which know my estate, pray for me, that God would turne his fauourable countenance towards me: for this I knowe, that the prayer of the righteous auayleth much, if it be feruent.

Iam. 5 16.

HOW

HOWE A MAN SHOVLD APPLIE aright the word of God to *his owne Soule.*

I.

EVery Christian containeth in himselfe two natures, flat cõtrary the one to the other, the flesh and the spirite: and that hee may become a perfect man in Christ Iesus, his earnest indeuour must be, to tame, and subdue the flesh, and to strengthen and confirme the spirite.

II.

Answerable to these two natures, are the two parts of Gods worde. First, the Lawe, because it is the ministerie of death, it fitly serueth for the taming and mastering of the rebellious flesh: and the Gospell containing the bounti-

full promiſes of GOD in Chriſt, is as oyle, to powre into our wounds, and as the water of life, to quench our thirſtie ſoules: and it fitly ſerueth for the ſtrengthening of the ſpirit.

III.

Well then, art thou ſecure? Art thou prone to euill? Feeleſt thou that thy rebellious fleſh carrieth thee captiue vnto ſin? Look now only vpon the law of God, apply it to thy ſelfe, examine thy thoughts, thy words, thy deeds by it: pray vnto GOD, that hee would giue thee the ſpirit of feare, that the lawe may in ſome meaſure humble and terrifie thee: for (as Salomon ſayth) bleſſed is the man that feareth alwayes, but curſed is he that hardeneth his heart.

*Rom.*8.16. *Pro.*28.14.

IIII.

In the Lawe, theſe are moſt effectuall meditations to humble and bridle the fleſh, which
1 followe. Firſt, meditate on the greatnes of thy ſinnes, and of their infinite number: and if it may bee, gather them into a Catalogue, ſet it before thee: and looke vnto it, that thou thinke no ſin to be a ſmall ſin, no not ỹ bare thoughts
2 & motions of thy heart. Often with diligence conſider the ſtrange iudgements of God vpon men, for their ſinnes, which thou ſhalt finde, partly in the Scriptures, partly by daily experience. Doubtleſſe thou muſt thinke, that euerie iudgement of God, is a ſermon of repentance.
3 Thinke oft on the fearefull curſe of the lawe

due

due vnto thee, if thou ſhouldeſt ſinne neuer but once in all thy life, and that neuer ſo little: Re- 4
member, that whenſoeuer thou committeſt a
ſin, God is preſent, & his holy Angels, and that *Dan.7.20.*
he is an eye-witnes, that he taketh a note of thy *Iere.17.1.*
ſin, and regiſtreth it in a booke. Think dayly of *Deu.32.31.*
thy end: and know that God may ſtrike thee 5
with ſodaine death euery moment: and that, if
then thou haue not repented before that time,
there is no hope of ſaluation. Thinke on the ſo- 6
daine comming of our Sauiour Chriſt to iudge-
ment, let it mooue thee continually to watch
and pray. If theſe will not mooue thee, thinke 7
on this, that no creature in heauen or in earth,
was able to pacifie the wrath of GOD for thy
ſinnes: but his owne Sonne muſt come downe
from heauen, out of his Fathers boſome, and
muſt beare the curſe of the lawe, euen the full
wrath of his Father, for thee.

V.

When by theſe meanes thou art feared, and thy mind is diſquieted in reſpect of Gods iudgment for thy ſinne: haue recourſe to the promiſes of mercie contained in the old and new Teſtament. Is thy conſcience ſtung with ſinne? And doth the lawe make thee feele it? With all ſpeede run to the braſen ſerpent Chriſt Ieſus, look on him with the eye of faith, and preſently thou ſhalt be healed of thy ſting or wound. *Ioh.3.14.*

VI.

When

When thou doeſt meditate on the promiſes of the Goſpell: diligently conſider theſe benefits, which thou enioyeſt by Chriſt. Through
1 Adam, thou art condemned to hell: by Chriſt
2 thou art deliuered from it. Through Adam, thou haſt tranſgreſſed the whole law: in Chriſt
3 thou haſt fulfilled it. Through Adam, thou art before GOD a vile, and a loathſome ſinner: through Chriſt thou doeſt appeare glorious in
4 his eyes. By Adam euery little croſſe is the puniſhment of thy ſinne, and a token of Gods wrath: by Chriſt, the greateſt croſſes are eaſie,
5 profitable, and tokens of Gods mercie. By Adam, thou diddeſt looſe all things: in Chriſt all
6 things are reſtored to thee againe. By Adam, thou art dead; by Chriſt, thou art quickned,
7 and made aliue againe. By Adam thou art a ſlaue of the diuell, and the childe of wrath: but
8 by Chriſt, thou art the childe of God. In Adam, thou art worſe than a Toade, and more deteſtable before God: but by Chriſt, thou art aboue the Angels. For thou art ioyned vnto him,
9 & made bone of his bone, myſtically. Through Adam, ſinne and Sathan haue ruled in thee, and led thee captiue: by Chriſt, the ſpirite of God
10 dwelleth in thee plenteouſlie. By Adam, came death to thee, and it is an entrance to hell: by Chriſt, though death remaine, yet it is only a
11 paſſage vnto life. Laſtly, in Adam, thou art poore, and blind, and miſerable: in Chriſt, thou

art

art rich and glorious, thou art a King of heauen and earth, fellowe heire with him, and ſhalt as ſure be partaker of it, as he is euen now. Adam, when hee muſt needes taſte of the fruite, which God had forbidden him, he hath made vs al to rue it, euen till this day: but here thou ſeeſt the fruites that growe, not in the earthly Paradiſe, but on the tree of life, which is within the heauenly Hieruſalem. Feare no danger, bee bold in Chriſt to eate of the fruite, as GOD hath commanded thee: it will quicken thee, and reuiue thee being dead: thou canſt not doe ſathan a worſe diſpleaſure, than to feede on the godly fruite of this tree, and to ſmell on the ſweete leaues, which it beareth continually, that giue ſuch a refreſhing ſauour. *Apoc. 22. 2.*

VII.

Moſt men now a dayes, are ſecure and cold in the profeſſion of the Goſpell, though they haue the plentifull preaching of it. And the reaſon is, becauſe they feele not in themſelues the vertue and mightie operation of Gods word, to renue them: and they cannot feele it, becauſe they doe not applie the word aright vnto their owne ſoules. Playſters, except they be applied in order and time, and be laid vpō the wound, though they be neuer ſo good, yet they cannot heale: and ſo it is with the word of God, & the parts of it, which except they bee vſed in order and time conuenient, will not humble and re-

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uiue vs, as their vertue is.

VIII.

The common Christian euery where is faultie in this thing. Whereas hee loueth himselfe, and wisheth all good that may be to himselfe, hee doth vsually apply vnto his owne soule the Gospell alone, neuer regarding the lawe, or searching out his sinnes by it. Tell him what ye will, his song is this: God is mercifull, God is mercifull. By this meanes it commeth to passe, that he leadeth a secure life, & maketh no conscience of couetousnes, of vsurie, of deceit in his trade, of lying, of swearing, of fornication, wantonnes, intemperancie in bibbing & quaffing, &c. But he plaieth the vnskilfull Chirurgion, he vseth healing plaisters, before his poysoned and cankred nature haue felt the power & paine of a Corasiue. And it will neuer be wel with him, vntill he take a new course.

IX.

On the contrarie part, many good Christians leaue to apply the comfort of the Gospell to themselues, and onely haue regard to their owne sinnes, & Gods infinite vengeance. And euen when Sathan accuseth them, they wil not sticke to giue eare to Sathan, and also accuse themselues: and so they are brought into fearefull terrors, and often draw neere to desperation.

X.

There is a third ſorte called Sectaries, who addict themſelues to the opinion of ſome mã. Theſe commonly neuer applie the lawe or the Goſpell to themſelues, but their whole meditation, is chiefly in the opinions of him whom they follow. As they that follow *Luther*, few of them follow his Chriſtian life, they regard not that: but about conſubſtãtiation and vbiquity, about Images and ſuch like trumperie, they infinitely trouble themſelues, and al Europe too.

And in England there is a ſchiſmaticall and vndiſcret companie, that would ſeeme to crye out for diſcipline, their whole talke is of it, and yet they neither know it, nor will bee reformed by it, and yet they are enemies to it: as for the lawe of God, and the promiſes of the Goſpell, they little regarde: they maintaine vile ſinnes in refuſing to heare the reading or the preaching of the word: and this is great contempt of Gods benefites and vnthankfulneſſe to him. They are full of pride, thinking themſelues to be full, when they are emptie: to haue al knowledge, when they are ignorant, and had neede to be catechized: the poyſon of Aſpes is vnder their lippes; they refuſe not to ſpeake euill of the bleſſed ſeruants of GOD. Well, doe they aboue all things ſeeke the kingdome of GOD? then let them bee ſincere ſeekers of it: which they ſhall doe, if in ſeeking Chriſts kingdome

they

they ſeeke the righteouſnes therof: vnto which they can neuer come but by the applying of the threatnings of the law, and the comforts of the Goſpell to their owne conſciences. But whereas they ſeeke the one and not the other, they giue all men to vnderſtand with what ſpirit they ſpeake.

Con-

¶ Conſolations for the troubled conſciences of repentant Sinners.

Sinner.

GOod ſir, I knowe [a] *the Lorde hath giuen you the tongue of the learned, to be able to miniſter a worde in time to him that is wearie:* therefore I praye you helpe mee in my miſerie.

a *Eſa.* 50.4.

Miniſter. Ah my good brother what is the matter with you? and what ayle you?

Sinner. I liued a long time, the Lorde hee knoweth it, after the manner of the worlde, in all the luſtes of my filthie fleſh, and then I was neuer

neuer troubled: but it hath pleased God of his mercie to touch my heart, and to send his own sonne that good shepheard Iesus Christ, to fetch me home to his owne fold, euen vpon his owne necke: and since that time it is a wonder to see how my poore heart hath been troubled: my corruption so boyles in me, and Sathan wil neuer let me alone.

Minister. Your case is a blessed case: for not to be troubled of Sathan, is to be possessed of him: that is, to bee held captiue vnder [b] *the power of darknesse*, and to bee a slaue and vassall of Sathan: for [c] *as long as the strong man keepes the hold, all things are in peace:* Contrariwise he that hath receiued any sparkle of true faith, shall see [d] the gates of hell, that is, the Diuell and al his Angels in their full strength, to stand vp agaynst him, and to fight with an endlesse hatred for his finall confusion.

b *Coloss.* 1. 13.

c *Luk.* 11. 24

d *Math.* 16. 18.

Christian. But this my trouble of minde, hath made me oftentimes feare lest God would reiect me, and vtterly depriue me of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For how should heauen be your resting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you shead them not? You would bee free from miseries, you looke for heauen vpon earth. But if you

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will

will goe to heauen, the right way to sayle by hell. If you will sit at Christs table in his kingdome; you must bee with him in his temptations. You are as Gods corne, you must therefore goe vnder the flaile, the fanne, the milstone, and the ouen, before you can be Gods bread. You are one of Christs Lambes, looke therefore to bee fleeced, and to haue the bloudie knife at your throate al the day long. If you were a market sheepe bought to bee solde, you should bee stalled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempestes, Sathans snatches, the worldes wounds, contempt of conscience, and frettes of the flesh. But in this your miserie I will be a *Simon* vnto you, to helpe you to carrie your crosse, so bee it you will reueale your minde vnto me.

Christian. I will do it willinglie: my temptations are either agaynst my faith in Christ, or against repentance for my sinnes.

Minister. What is your temptation as touching faith?

Christian. Ah, woe is me, I am much afraide lest I haue no faith in Christ my Sauiour.

Minister. What causeth this feare?

Christian. Diuers things.

Minister. What is one?

Christian. I am troubled with many doub-

tings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from the fauoure of God.

Minister. But you must knowe this one thing, that he that neuer doubted of his saluation neuer beleeued, and that hee which beleeueth in trueth, feeleth many doubtings & wauerings, euen as the sound man feeles manie grudgings of diseases, which if hee had not health he could not feele.

Christian. But you neuer knewe anie that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that saide [e] *Lord I beleeue, Lorde helpe my vnbeleefe*? And of Dauid who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to bee mercifull? Hath hee shut vp his tender mercie in displeasure?* Yea hee goeth on further, as a man in despaire. [f] *And I said, this is my death.* Heereby it is manifest that a man indued with true faith may haue not only assaults of doubting, but of desperation. This further appeareth in that hee sayth in another place, [g] *Why art thou cast downe my soule? Why art thou disquieted within mee? Waite on GOD, for I will yet giue thankes, hee is my present helpe and my God.* And in verie trueth you maye perswade your selfe that they are but

e *Mar.9.24*

Psalm.77. Esa.8.9.10

f 11.

g *Psal.42.* 11

*vnrea-

*vnreasonable men, that say they haue long be- *2. Thes. 3. 2.
leeued in Christ without any doubting of their saluation.

Christian. But Dauid had more in him then I haue, for mee thinkes there is nothing in this wicked heart of mine, but rebellion against GOD, nothing but doubting of his mercie.

Minister. Let me knowe but one thing of you: these doubtings which you feele, doe you like them? or do you take any pleasure in them? and doe you cherish them?

Christian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleeue?

Minister. In man wee must consider his e- Rom. 7. 8.
state by nature, and his estate by grace. In the first, he and his flesh are all one, for they are *as man and wife:* therefore one is accessarie to the doings of the other. When the flesh sinneth the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth being in this estate, with the flesh: a louing couple they are, they liue & die together. But in the estate of grace, though a man haue the flesh in him, yet hee and his flesh are diuorced asunder. This diuorcement is made, when a man beginnes to dislike and to hate his flesh, and the euill Rom. 7. 17.
fruites of it: this separation being made, they Rom. 8. 1.

are no more one, but twaine, and the one hath nothing to doe with the other. In this caſe though the fleſh beget ſinne and periſh therefore, yet the Chriſtian man ſhall not incurre damnation for it. To come more neer the matter; you ſay the fleſh begets in you wauerings, doubtinges, and diſtruſtinges: what then? it troubleth you, but feare not, remember your eſtate; you are diuorced from the fleſh, and you are new married vnto Chriſt: if theſe ſins bee laide at your doore, account them not as your children, but renounce them as Baſtards, ſay with Paule, I doubt indeede, but I hate my doubtings, and I am no cauſe of theſe, but the fleſh in me which ſhall periſh when I ſhall bee ſaued by Chriſt.

Chriſtian. This which you haue ſayd doth in part content me: one thing more I pray you ſhew me concerning this poynt: namely how I may be able to ouercome theſe doubtings.

Miniſter. For the ſuppreſſing of doubtings, you are to vſe three meditations.

The firſt, that it is Gods commaundement that you ſhould beleeue in Chriſt: So S. Iohn ſaith, *This is his commandement that we beleeue in the name of his ſonne Ieſus Chriſt.* Thou ſhalt not ſteale, is Gods commandement, & you are loath to breake it, leaſt you ſhould diſpleaſe God & pull his curſe vpon your head. This alſo is Gods commandement, Thou ſhalt beleeue

1. Ioh. 3. 23.

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in Christ, and therefore you must take heede of the breach of it: lest by doubting and waueringyou bring the curse vpon you. Secondly, you must consider that the promises of saluation in Christ are generall, or at the least indefinite excluding no particular man: as in one for all may appeare. *God so loued the worlde that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life.* Now then, so often as you shall doubt of Gods mercie, you exclude your owne selfe from the promise of God, whereas hee excludeth you not. And as when a Prince giues a pardon to all theeues, euery one can applie the same vnto himselfe, though his name be not set downe in the pardon: So the king of kings hath giuen a general pardon for free remission of sinnes to them that will receiue it. Beleeue therefore that God is true in his promise, doubt not of your owne saluation, chalenge the pardon to your selfe. Indeede your name is not set downe, or written in the promise of grace, yet let not any illusion of Sathan, or the consideration of your owne vnworthinesse exclude you from this free mercie of GOD: which hee also hath offered to you particularly, first in Baptisme, then after in the Lords Supper: and therefore you are not to wauer in the applying of it to your selfe. Thirdlie, you are to consider that by doubting and despairing you

offende GOD as much almoſt as by any o-
a Rom.4.18 ther ſinne. a *You doe not aboue hope beleeue vnder hope as you ſhould doe.* Secondly, you robbe GOD of his glorie, in that you make his infinite mercie to be leſſe than your ſinnes. Thirdly, you make him a lyer who hath made ſuch a promiſe vnto you. And to theſe three meditations adde this practiſe. When your heart is toyled with vnbeleefe and doubtings, then in all hatte drawe your ſelfe into ſome ſecret place, humble your ſelfe before God, powre out your hearte before him: deſire him of his endleſſe mercie to worke faith, and to ſuppreſſe your vnbeleefe, and you ſhall ſee
b Ro.10.12 b *That the Lord ouer all is rich vnto all that call vpon his name.*

Chriſtian. The Lord rewarde you for your kindneſſe: I will hereafter doe my endeuour to practiſe this your counſell. Nowe I will make bolde to ſhew another that makes me to feare leſt I haue no faith. *And it is, becauſe I doe not feele the aſſurance of the forgiueneſſe of my ſinnes.*

Miniſter. Faith handeth not in the feeling of Gods mercie, but in the apprehending of it,
Heb.11.1. which apprehending may be when there is no
Rom.8.23. feeling, for faith is of inuiſible things, and when a man once commeth to enioye the thing beleeued, then hee ceaſeth to beleeue. And this appeareth in Iobs example, when hee ſaieth,

(*Lo,*

(*Lo, though he slay me, yet will I trust in him, & I wil reproue my waies in his sight: he shalbe my saluation also: for the hypocrite shall not come before him*) he declareth his faith: yet when hee saith presently afterward, *Wherefore hidest thou thy face, and takest me for thine enemie?* he declareth the want of that feeling which you speake of. Iob. 13. 15. 16

Christian. Yet euerie true beleeuer feeles the assurance of faith: otherwise Paule would not haue said, *Proue your selues whether you are in the faith or not.*

Minister. Indeede sometimes he doth, but at some other times he doth not: as namely at that same time when God first calleth him: and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance: onely this I feele that I am a most rebellious wretch abounding euen with a whole sea of iniquities: mee thinkes I am more vglie in the sight of GOD, then anie toade can bee in my sight. O then what shal I doe? Let me heare some word of comfort from thy mouth thou man of God.

Minister. Tell mee one thing plainly, you say you feele no assurance of Gods mercie?

Christian. No indeede.

Minister. But do you desire with all your heart to feele it?

Christian. I doe indeede.

Minister. Then doubt not, you shal feele it.

Christian. O blessed be the Lord, if this be true.

The desire of grace, is grace it self. Reue. 2.6.

Minister. Why, it is most true, *For the man* that would haue any grace of God tending to saluation, if he doe truely desire it, he shall haue it: for so Christ hath promised, *I wil giue to him that is a thirst of the wel of the water of life freely.* Whereby I gather that if any want the water of life, hauing an appetite after it, hee shall haue enough of it; And therefore feare you not, only vse the meanes which God hath appoynted to attaine faith by, as earnest prayer, reuerent hearing of Gods worde, and receiuing of the Sacraments: and then you shall see this thing verified in your selfe.

Christian. All this which you say I find in my selfe by the mercie of God: my heart longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen and the righteousnes thereof: and further though I want the feeling of Gods mercie: yet I can pray for it, from the very root of my heart.

Minister. Bee carefull to giue honour to GOD for that you haue receiued alreadie. For these thinges are the motions of the spirite of God dwelling in you. ♀ *And I am perswaded of this same thing, that God which hath begun this good worke in you will perfect the same vnto the day of Iesus Christ.*

♀ *Phil. 1.6.*

Christian. The third thing that troubles me,

me, is this; I haue long prayed for many graces of God, and yet I haue not receiued thē, whereby it comes oft to my mind, that God loues me not, that I am none of his childe, and therefore that I haue no faith.

Minister. You are in no other case then Dauid himselfe, who made the same complaynt: *I am wearie of crying, my throat is drie, mine eyes faile, whiles I wayt for my God.* Psal.69.4.

Christian. But Dauid neuer prayed so many yeares without receiuing an answere as I haue done.

Minister. Good Zacharie waited longer on the Lord, before hee graunted his request, than euer you did: It is like hee prayed for a childe in his younger yeares, yet his prayer was not heard before he was olde. And further you Luk.1.7.13. must note that the Lord may heare the prayers of his seruants, and yet they bee altogether ignorant of it: For the manner that God vseth in granting their requests is not alwaies knowne: as may appeare in the example of our Sauiour Christ: *Who in the dayes of his flesh, did offer vp* Heb.5.7. *prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* And yet wee knowe he was not freed from that cursed death, but must needes suffer it. How then was hee heard? On this manner, hee was strengthened to beare the death: hee had

had an Angell to comfort him, hee was afterward freed from the sorrowes of death: And so it is with the rest of Christs bodie as it was with the head. Some being in want pray for temporal blessings: God keeps them in this want, and yet hee heares their prayers, in giuing them patiēce and strength to abide that want. Some being in wealth and aboundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall miserie, and yet he heares their praiers, by giuing thē blessednesse in the life to come. You pray for the increase of faith and repentance, and such like graces: you feele no increase after long praier: yet the mercifull GOD hath no doubt heard your praier, in that by delaying to performe your requeſt, he hath stirred vp in you the spirite of Prayer, he hath humbled you and made you feele your owne wants, the better to depend on his mercie, for the beginning and increasing of euery spirituall grace.

Christian. The fourth thing that troubles me, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruites.

Minister. If this be so continually, that faith brings forth no fruit it is very dangerous & argueth a plaine want of faith, yet for a certaine time it may be so, faith hath not onely a spring time & a summer season, but also a *winter when*

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it beareth no fruite. And there is many a true chriſtian like the *bruſed reed*, that is ouerturned with euery blaſt of wind: and like the flax that hath fire in it, which by reaſon of weaknes, giue neither heat nor light, but onely a ſmoake. *Cant.* 2.11. *Eſay.* 42.2.

Chriſtian. Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatisfied: now if you pleaſe, I will be glad to rehearſe the ſecond.

Minister. I am content, let vs heare it.

Chriſtian. I am afrayd leaſt I haue not truely repented, and therefore that all my profeſſion is onely in hypocriſie.

Minister. What moueth you to thinke ſo?

Chriſtian. Two cauſes eſpecially, the firſt is, they which repent leaue off to ſinne: But I am a miſerable ſinner, I do cõtinually diſpleaſe God by my euill thoughts, words and deedes.

Minister. You neede not feare, * *For where ſin aboundeth* (that is, the knowledge & feeling of ſinne) *there grace aboundeth much more.* *Rom.* 5.20

Chriſtian. I finde not this in my ſelfe.

Minister. But yet you finde thus much in your ſelfe: thoſe corruptions which you feele, and thoſe ſinnes that you commit, you hate them, you are diſpleaſed with your ſelfe for them, and you endeuour your ſelfe to leaue them.

Chriſtian. Yea that I doe with all my heart.

Minister. Then how miſerable ſoeuer you

feele

feele your ſelfe by reaſon of the maſſe of your
Rom 8.5. ſinne: yet you are not ſubiect to condemnati-
cum 8.1. on, *but ſhall moſt certainly eſcape the ſame*. Take
" this for a moſt certaine trueth, that the man
" that hates and diſlikes his ſinnes, both before
" and after hee hath done them, ſhall neuer bee
" damned for them.

Chriſtian. I am euen heart ſicke of my ma-
niſolde ſinnes and infirmities, and theſe good
Cant.2.5. wordes which you ſpeak *are as flaggons of wine*,
to refreſh my weary, laden, and weltring ſoule.
I haue begun to flee ſinne and to deteſt it long
agoe. I haue been oft diſpleaſed with mine in-
firmities and corruptions: when I offend God
my hart is grieued, I deſire to leaue ſinne, I flee
the occaſions of ſin: I would faine fathion my
life to Gods word: and I pray vnto God that he
would giue me grace ſo to doe: and yet (which
is my griefe) by the ſtrength of the fleſh, by the
ſleights and power of Sathan I am often ouer-
taken and fal marueilouſly, both by ſpeech and
by deede.

Miniſter. Haue courage my good brother,
for whereas you haue an affection to doe the
things that are acceptable vnto God, it argu-
eth plainly that you are a member of Chriſt:
Rom.8.5. according to that of Paule: *They which are of
the ſpirite, ſauour the things of the ſpirite.* Well
then, if Sathan euer obiect any of your ſinnes
to you, make anſwer thus, that you haue forſa-
ken

ken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answere your debts, and therefore if hee vrge you for them, referre him ouer vnto Christ. For there is no sute in lawe against the wife the husband liuing: yea I adde further, if you be ouercarried with Sathans temptations, and so fall into any sinne, you shall not answere for it but Sathan, it shall surely bee reckoned on his score at the day of iudgement, for he was the author of it: if you fall by the frailtie of your flesh, it shall perish therefore: but you shall still haue Christ your aduocate.

Christian. Indeed as you say I haue in mee an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of GOD are in this life, *God regardeth more the affection to obey, then the obedience it selfe: *And they shall bee vnto mee sayth the Lorde of hostes, in that day I shall doe this, for a flocke, and I will spare them, as a man spares his owne sonne that serueth him.* The Father when hee shall set his childe to doe any busines, though hee doe it neuer so vntowardly, yet if hee shewe his good will to doe the best he can, his father will be pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your selfe:

*Gen. 12. 12

Mala. 3. 17.

but

* Rom. 8. 23 but in this life you ſhall receiue no * more but *the firſt fruites of the ſpirite,* which are but as a handfull of corne, in reſpect of the whole corne field: and as for the accompliſhment of your redemption, you muſt wayt for it till after this life: you woulde bee kiſſed with the kiſſes of Chriſts mouth, but here in this world you muſt bee content, if you may with Marie Magdalen kiſſe his feete. For the perfection of a Chriſtian mans life, ſtands in the feeling and confeſſion of his imperfections. And as Ambroſe ſayth, obedience due to God ſtands more a *in the affection than in the worke.*

Ambroſe.
a *Affectu magis quã effectu.*

Chriſtian. But why will GOD haue thoſe whom he hath ſanctified labour ſtil vnder their infirmities?

Miniſter. The cauſes are diuers. Firſt, hereby he teacheth his ſeruants, to ſee in what great neede they ſtand of the righteouſneſſe of Chriſt, that they may more carefully ſeeke after it. Secondly, he ſubdueth the pride of mens hearts, and humbleth them by counteruayling the graces which they haue receiued, with the like meaſure of infirmities. Thirdly, by this meanes the godly are exerciſed in a continuall fight againſt ſinne, and are daylie occupied in purifying themſelues.

Chriſtian. But to goe on forwarde in this matter: there is another cauſe that makes me feare, leaſt I haue no true repentance.

Mini-

Minister. What is that?

Christian. I oftentimes finde my selfe like a verie timberlog, voyd of all grace and goodnes, froward and rebellious to any good work: so that I feare least Christ haue quite forsaken me.

Minister. As it is in the straite seas, the water ebbes and flowes, so is it in the godlie: in the as long as they liue in this world according to their owne feeling, there is an accesse and recesse of the spirite. Otherwhiles they be troubled with deadnes and dulnes of heart, as Dauid was, who praied to the Lord, *to quicken him according to his louing kindnesse, that he may keep the testimonie of his mouth:* And in another place hee sayth, that Gods *promises quickened him.* Which could not bee, vnlesse he had been troubled with great dulnesse of heart. Agayne, sometimes the spirite of God quite withdraweth it selfe to their feeling: as it was in Dauid. *In the day of my trouble* (sayth hee) *I sought the Lord, and my soule refused comfort. I did thinke vpon God and was troubled, I prayed and my spirite was full of anguish.* Againe, *will the Lord absent himselfe for euer? and will hee shewe no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complayneth of this. *In my bed I sought him by night whom my soule loued: I sought him, but I founde him not.* And agayne, *my wel-beloued put in his hande by*

Psal. 119. 88.

Psal. 119. 5.

Psal. 77. 2. 3 7. 8

Cant. 3. 1.

Cant. 5. 4 5. 6.

the

the hole of the doore, and my heart was affectioned towards him: I rose vp to open to my welbeloued, & my hands did drop downe myrrhe, my fingers pure myrrhe vpon the handles of the barre, I opened to my welbeloued: but my welbeloued was gone and past, mine heart was gone when hee did speake; I sought him, but I could not finde him, I called, but he answered me not. Contrariwise, God at some other times *sheds abroad his loue most aboũdãtly in the hearts* of the faithfull; and Christ *lieth betweene the breasts of his Church, as a posie of myrrhe giuing a strong smell.*

Rom.5.5.

Cant.1.13.

Christian. But how can hee bee a Christian that feeles no grace nor goodnes in himselfe?

Minister. The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a swowne feeles no power of life, & yet he is not dead. The Christian man hath many quames come ouer his heart, and hee falles into many a swowne, that none almost would looke for any more of the life of Christ in him, yet for all that he may be a true Christian. This was the state of Peter, when he denied our Sauiour Christ with cursing and banning, *his faith only fainted for a time, it failed not.*

Luk.22.31.

Christian. I haue now opened vnto you the chiefe things that trouble me: and your comfortable aunsweres haue much refreshed my troubled minde. The God of all mercie and consolation requite you accordingly.

Mini-

Minister. I haue spoken that which God out of his holie word hath opened vnto mee, if you find any helpe therby, giue God the praise therfore, and carrie this with you for euer, that *by many afflictions both in the bodie & the minde you must enter into the kingdome of heauen.* Raw flesh is noysome to the stomack, & is no good nourishment before it be sodden: and vnmortified men and women bee no creatures fit for God: and therefore they are to be soaked and boyled in afflictions, that the fulsumnes and rancknes of their corruption may bee delaied, and that they haue in them some relish acceptable vnto God. And to conclude, for the auoiding of all these temptations, vse this sweete prayer following which that godly Saint Master Bradford made. Acts. 24. 22. Hooper.

Oh Lord God and deere Father, what shall I say that feele all thinges to bee (in manner) with me as in the wicked? Blinde is my minde, crooked is my wil, and peruerse concupiscence is in me, as a spring of stinking puddle. O how faint is faith in mee? how little is my loue to thee or thy people? how great is my selfe loue? how harde is my heart? by reason whereof I am mooued to doubt of thy goodnes towards me, whether thou art my mercifull father, and whether I bee thy childe or no: indeede worthilie might I doubt, if that the hauing of these were the cause, and not the fruite rather of thy

children. The cause why thou art my father, is thy mercifull goodnes, grace & truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne mee this good will to bring me into thy Church by Baptisme, and to accept me into the number of thy children, that I might bee holie, faithfull, obedient and innocent: and to call mee diuers times by the ministerie of thy word into thy kingdome: besides the innumerable other benefites alwayes hitherto powred vpon mee. All which thou hast done of this thy good will which thou of thine owne mercie bare ſt to mee in Christ before the world was made. The which things as thou requireſt ſtraightly that I ſhould beleeue without doubting, ſo wouldeſt thou that I in all my needes ſhould come vnto thee as to a father, and make my mone without miſtruſt of being heard in thy good time, as moſt ſhall make to my comfort. Loe therefore to thee deere father I come through thy ſonne our Lord, our Mediatour, and Aduocate Ieſus Christ, who ſitteth on thy right hand making interceſſion for mee; I pray thee of thy great goodneſſe and mercie in Christ to be mercifull to mee a ſinner, that I may indeede feele thy ſweete mercie as thy childe: the time (oh deere father) I appoynt not, but I pray thee that I may with hope ſtill expect and looke for thy helpe. I hope that as for a little while thou

haſt

haſt left mee, ſo thou wilt come and viſite me, and that in thy great mercie, whereof I haue great neede, by reaſon of my great miſerie. Thou art wont for a little ſeaſon in thine anger to hide thy face from them whom thou loueſt: but ſurely (O Redeemer) in eternall mercies thou wilt ſhewe thy compaſſions. For when thou leaueſt vs, Oh Lord, thou doeſt not leaue vs very long, neither doeſt thou leaue vs to our loſſe, but to our lucre and aduauntage: euen that thy holy ſpirite with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our ſorrow may be recompenced plentifully with the liuely ſent of hauing thee to our eternall ioy: and therfore thou ſweareſt that in thine euerlaſting mercie thou wilt haue compaſſion on vs. Of which thing, to the ende we might bee moſt aſſured, thine oath is to be marked, for thou ſaieſt: as I haue ſworne, that I will neuer bring any more the waters to drowne the worlde: ſo haue I ſworne that I will neuer more bee angrie with thee, nor reprooue thee. The mountaines ſhall remooue, and the hilles ſhall fall downe, but thy louing kindnes ſhall not mooue, and the bonde of thy peace ſhall not faile thee: thus ſaieſt thou the Lorde our mercifull Redeemer. Deere father therefore, I pray thee remember euen for thine owne trueth and mercies ſake the promiſe and euerlaſting couenant, which

in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Iesus Christ whome thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may bee holy in thy sight through Christ: that I may alwayes not onely striue against sinne, but also ouercome the same daylie more and more as thy children doe: aboue all thinges desiring the sanctification of thy name, the comming of thy kingdome, the dooing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Aduocate, Amen.

A De-

A Declaration of certaine *ſpirituall Deſertions, ſeruing to* terrifie all drowſie Proteſtants, and *to comfort them which mourne for their ſinnes.*

AMong all the workes of Gods eternall counſell, there is none more wōderfull than is *Deſertion:* which is nothing els but an action of GOD forſaking his creature.

Furthermore, GOD forſakes his creature, not by withdrawing his eſſence or being from it: for that cannot bee, conſidering God is infinit; and therefore muſt needes at all times bee euery where: but by taking away the grace and operation of his ſpirit from his creature.

Neither muſt any thinke it to bee crueltie in GOD to forſake his creature which hee hath

made: for hee is ſoueraigne Lorde ouer all his workes: and for that cauſe he is not bound to any; and hee may doe with his owne whatſoeuer he will. And this his will is not to bee blamed: for men are not to imagine, that a thing muſt firſt bee iuſt, and then afterwarde that God dooth will it: but contrariwiſe, firſt God willes a thing, and thereupon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eyes of God, that hee vtterly forſakes his creature for a puniſhment thereof. Now, euerie thing, ſo farre foorth as it is a chaſtiſement or puniſhment, is good; conſidering that the inflicting thereof is the exequution of iuſtice.

And God neuer forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh & refuſeth grace, and chooſeth to be forſaken: wherefore if any hurt or miſerie inſue thereof, let the creature blame it ſelfe and praiſe the Lord.

Deſertions thus deſcribed are of two ſorts, eternall and temporarie.

Eternall Deſertions are thoſe, whereby God vpon iuſt cauſes knowne to himſelfe forſakes his creature wholly and for euer. Thus the diuell with his Angels, and that part of mankind which is prepared to deſtruction, is forſaken. For, firſt, God before all worlds, did decree according to the purpoſe of his owne will to refuſe them without the graunt of any mercie.

Secondly,

Secondly, after they are created and liue in the world, he giueth them no Sauiour. For Chriſt is onely the redeemer of the Elect, and of no more: which may thus appeare. For whome Chriſt makes no Interceſſion, for them he hath wrought no Redemption. But for them onely which are elected and ſhall beleeue in him, he makes interceſſion. *I pray* (ſaith he) *not for the world, but for them which thou haſt giuen mee.* Iob. 17. 9. And againe, *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word.* 20. Wherefore Chriſt is a redeemer to none but to the Elect. Thirdly, He reſerueth them to eternall damnation for their ſinnes; which is a totall ſeparation from God, & the accompliſhment of all other Deſertions.

For the effecting of this, GOD exerciſeth wicked men and reprobates in this life with diuers particular deſertions, and that after this manner. Hee beſtoweth all ſorts of benefites on them as on his owne ſeruants: but yet ſo, as that hee withdraweth that part of his benefite, which hath the promiſe of life eternal annexed to it in the worde. And in this matter hee dealeth as a man that ſets many trees in his Orchard, but ſo as hee takes away the heart or the pith thereof. And this the Lord dooth either in temporall or ſpirituall benefites.

I. For temporall benefites, as wealth, honor, libertie, outward peace, the Lord dealeth very

Math. 5. 45 bountifully with them: *Hee makes his sunne to shine vpon the iust and vniust: he fils their bellies with his hid treasures:* and as Dauid saith, *I fretted at the foolish, when I saw the prosperitie of the wicked: for there is no bonds in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued as other men.* But yet he holdes backs that which is the principall thing, and the very glorie of these benefites, that is the *right vse of them.* For that a man may purely vse Gods creatures, two things are required. First his person must stand iust & sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him. Secondly, hee must vse the same creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to their set and appointed ends; which are Gods glorie, a mans owne and his neighbours good. But all this is flat contrarie in ỹ vngodly man. For first, he is forth of Christ, so that his person stands vniust before GOD. And therefore al his actions (euen those which otherwise are lawfull and good) in him are meere sinnes. Secondly, hee vseth Gods gifts and blessings with an euill conscience. For by reason of his want of grace to beleeue, hee cannot resolue himselfe, that God as his father dooth bestow his blessings on him as his beloued childe in Christ; yet as a theefe and an vsurper,

Psal. 73. 4. 5

Dat legitimum, & lege permissum, sed non sanctum & sum Tit. 2. 15.

ſurper, againſt his conſcience hee vſeth them. Adde further, the creatures are vſed of him without inuocation: for ſuch an one cannot pray; and therefore he doth but as the ſwine in the forreſt, which feedeth on the maſt, but neuer looketh vp to the tree whence it falleth. Thirdly, he vſeth Gods gifts to euill ends: becauſe either hee makes an idoll of them by ſetting his heart on them, or elſe hee imployeth them to riot, pride, and the oppreſſion of godly men. A maſter of muſicke hath his houſe furniſhed with muſicall inſtruments of all ſortes: and hee teacheth his owne ſchollers artificially to vſe them, both in right tuning of them, as alſo in playing on them: there comes in ſtrangers, who admyring the ſaid inſtruments, haue leaue giuen them of the maſter to handle them, as the ſchollers doo: but when they come to practize, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter and haue his commendation. This world is as a large and ſumptuous pallace, into which are receiued, not only the ſonnes and daughters of God, but alſo wicked and vngodly men: it is furniſhed with godly creatures in vſe more excellent than all muſicall inſtruments: the vſe of them is common to all: but the godly man taught by Gods ſpirit, and directed by faith, ſo vſeth them, as that the vſe thereof is acceptable to God

God: as for the impure and vnbeleeuing, indeed they inioy the creatures and gifts of God, but the pure vſe is wanting: for they cannot but abuſe them: and therefore the wicked and the reprobate, though hee ſhould commit no other ſins in the worlde, yet for the vſe of their wealth and honour, for their very eating and drinking (which in thēſelues are moſt lawfull) ſhall be damned.

II. Concerning ſpirituall bleſſings, firſt God ceaſeth to grant ſo much as an outward calling to many men. For how many Nations ſince the beginning of the world, much more particular men, haue there been, are, & ſhalbe, which neuer heard the preaching of the Goſpell; nay not ſo much as the name of Chriſt, *God is knowen in Iurie,* (ſaith Dauid) *and hee hath not done ſo to any nation.* And often in Moſes & the Prophets it is mentioned that the couenant was in former times made peculiar to the Iewes. And
Act. 14.16. Paule in the Acts ſaith, that *God ſuffered the Gentiles in former times to walke in their owne*
Ephe. 2.2. *waies:* and of the Epheſians, before their calling he ſaith, that *they were ſtraungers from the promiſes, and without God in the world.*

III. He grauuts the outward meanes of ſaluation, namely the Word, Prayer, Sacraments, Diſcipline abundantly: but yet he quite withdraweth the operation of his ſpirit, whereby a conuerſion might be wrought. For they neuer haue

haue that *pearcing of the eare* which Dauid mentioneth, nor the *opening of the heart* with *Lydia*, nor that teaching of God, when they *are drawen of the father* to Christ. And in so doing indeede, onely he offereth grace but dooth not exhibite and conferre it: not that hee mocketh any, but that in so doing he may euery way cõuince & bereaue them of excuse. As the Lorde speaketh to Esaie, *Goe and say to this people, yee shall heare indeede, but yee shall not vnderstand: yee shall plainely see, but not perceiue: make the heart of this people fat, make their eares heauie, and shut their eyes, least they see with their eies, and heare with their eares, and vnderstand with their hearts, and conuert, and hee heale them.* *If our Gospell bee hid* (sayth Paul) *it is hid in them that perish.* Men that haue long liued vnder the preaching of the Gospell, and yet still remaine ignorant and impenitent, let them beware and take heede of this desertion; and they are with trembling to lay to their heartes, that which the holy Ghost speaketh of Hophni and Phinehas. *They obeyed not the voyce of their father; because the Lorde would destroye them.*

Psal. 40.6. *Acts* 16.14. *Ioh.* 6 45. *Esa.* 6.9.10. 2. *Cor.* 4.1. 1. *Sam.* 2.25

IIII. To goe further he bestowethon them manie worthie properties of faith. As first, a knowledge of the diuine trueth in the Lawe and the Gospell. Secondly, an assent to the saide trueth. Thirdly, a ioyfull reioycing and boasting

boasting in speaking and hearing of it. Fourthly an outward profession of it for a time. But he dooth not bestowe that qualitie and vertue of faith, which is, as it were, the verie solue of it: without which faith is dead and saueth none; namely the inward assurance and certificate of his loue and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of faith perpetuall and sound in them, for the reprobate is not induced to them by any assurance of Gods mercie, but by other finister occasions, as are: First, desire of knowledge in diuine mysteries. Secondlie, a delight in it. Thirdly, praise and commendation among men. Fourthlie, the maintaining of wealth and honour. Fiftly, the getting of wealth or honour. Sixtly, a desire to be at vnitie and concorde with the Nation or people where the Gospel is preached. Therefore when these endes and occasions of their beleeuing cease, then also their faith and profession cease. In this kinde of desertion, it is to be feared, that most men are. All in our Church will professe faith in Christ: yet seeing the sound conuersion to God, and the sinceritie of life and doctrine is very rare, wee may presume that, that maine propertie of faith which is the receiuing and apprehension of Christ, is wanting in most: therefore let euery man looke to himselfe and betime labour to turne his temporary

faith

faith (if hee finde it in himſelfe) into a true ſauing faith, wherefore hee muſt ſtriue firſt to feele his extreame neede of Chriſt and his merits. Secondly, to hunger and thirſt after him, as after meate and drinke. Thirdly, to be nothing in himſelfe, that hee may bee all in all out of himſelfe in Chriſt. Fourthly, to be able to ſay that hee liueth not, but Chriſt liueth in him by faith. Fiftly, to loathe his owne ſinnes with a moſt vehement hatred, and to priſe and value Chriſt and the leaſt drop of his bloud aboue 10000. worlds.

V. Agayne in repentance hee beſtoweth, firſt, a ſight of ſinne: ſecondly, a kinde of ſorrow for it: thirdly, a confeſſion of it: fourthly, a reſolution for a time to ſinne no more. But that part of repentance which hath the promiſe of mercie annexed, that is, a conuerſion of the whole man to God he neuer giueth it.

VI. Laſtly, God giueth to the reprobate his ſpirite, but ſo farre forth as it ſhall not any whit regenerate or renewe his nature; but onely in the outward action repreſſe the acte of ſinne; ſo as thereby without any inwarde change hee ſhall bee as ciuilie iuſt and vpright in outward conuerſation, as any in the world. *Dat ſpiritũ reprimentem, non renouantem.*

Thus much of thoſe deſertions which befall the diuell and his Angels and al reprobates: now followe thoſe wherewith God exerciſeth euen his owne Elect children: for the bleſſings

that

Priuatiuæ gratiæ ſunt plures quã poſitiuæ.

that God beſtoweth on them are of two ſorts, either *poſitiue* or *priuatiue*: *poſitiue*, are reall graces wrought in the heart, by the ſpirit of God: *priuatiue* are ſuch meanes whereby God preſerues men from falling into ſinne; as Croſſes, deſertions. And theſe in number exceede the firſt, as long as men liue in this world.

Before it can be declared, what theſe deſertions are, this concluſion is to be laide downe. *He which is once in the eſtate of grace ſhall be in the ſame for euer.* This appeareth in the eyght of the Rom. 30. Where Paul ſets downe the golden chaine of the cauſes of ſaluation that can neuer be broken; ſo that hee which is predeſtinate ſhall bee called, iuſtified, glorified. And a little after hee ſaieth, *Who ſhall laye any thing to the charge of Gods Elect?* and, *Who ſhall ſeuer vs from the loue of Chriſt?* and, *I am perſwaded that no creatures ſhall bee able to ſeuer vs frõ the loue of Chriſt*; which he would not haue ſaid, if men being in the eſtate of grace, might fall quite from grace. And how ſhould they which are *iuſtified haue peace with God*, if they were not ſure to perſeuer righteous before God to the end? And how ſhal it be ſaide, *that hope maketh not aſhamed, becauſe the loue of God* (wherewith God loues his Elect) *is ſhed abroad in their hearts, by the Holy Ghoſt which is giuen them*, if any may vtterly fall from that loue? Howe ſhoulde the teſtimonie of the ſpirite, which

which teſtifieth to the Elect, that they are the children of God, be true and certaine, if it may be quite extinguiſhed? Laſtly, how ſhall that of Iohn be true, *they went out of vs, becauſe they were not of vs: if they had been of vs, they ſhould haue remained with vs*, if a man may wholly fall from Chriſt which hath once been made a true member of him? Our Sauiour Chriſt ſaith, *My ſheepe heare my voyce: and I knowe them; and they followe mee: and I giue life eternall to them, and no man ſhall take them out of my hand, or out of my fathers hand, and whatſoeuer my father giueth mee ſhall come vnto mee, and whoſoeuer commeth to mee, I will not caſt out.* Iohn.10.27. and 6.37. And if any of the Elect being effectually called might wholly fall from grace, then there muſt bee a ſecond inſition or ingrafting into the myſticall bodie of Chriſt, and therefore a ſecond Baptiſme: nay for euery fall a new inſition, and a new Baptiſme; which muſt in no wiſe be granted: wherefore they which are predeſtinate to bee in the eſtate of grace, are alſo predeſtinate to perſeuer in the ſame to the ende.

Hereupon it followeth that the deſertions of Gods Elect, are firſt of all *partiall*, that is, ſuch as wherin God dooth not wholly forſake them but in ſome parte: Secondly, *temporarie*, that is for ſome ſpace of time, and neuer beyond the compaſſe of this preſent life. *For a moment*

(ſaith

Esay 54.10. ſaith the Lord in Iſaie) *in mine anger I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer.* And to this purpoſe Dauid well acquainted with this matter, pray-

Pſal. 119.8. eth, *forſake me not ouer long.*

This ſorte of deſertions, though it bee but for a time, yet no part of a Chriſtians mans life is free from them; and very often taking deepe place in the hart of man, they are of long continuance. Dauid continued in his dangerous fall about the ſpace of an whole yeare before hee was recouered. Luther confeſſeth of himſelfe, that after his conuerſiō, he lay three yeres in deſperation. And common experience in ſuch like caſes can make recorde of longer time.

The manner, GOD vſeth in forſaking his owne ſeruants, is of two ſortes; the firſt is by taking away one grace and putting another in the roome, the ſecond, by hiding his grace as it were in a corner of the heart.

God takes away his grace, & puttes another in the roome, diuers waies.

I. Firſt, he bereaueth his owne children of outward proſperitie, yea hee will loade them with croſſes, and yet hee will make a good ſupplie by giuing patience. Dauid is driuen out of his kingdome, by his owne ſonne: a heauie croſſe: yet the Lord miniſtreth an humble and

patient ſpirit, ſo as he was content to ſpeak [c] *If the Lord thus ſay, I haue no delight in thee: behold here I am, let him doe to me as ſeemeth good in his eyes.* So likewiſe Chriſtian Martyrs are bereaued of all outward ſafetie, and laide open to the violence and perſequution of tyrants; yet inwardly they are ſtabliſhed by the power of the might of God, whē they are moſt weake they are moſt ſtrong, and when they are moſt foyled, then they obtaine victorie. [c] 2. Sam. 15. 26

II. Secondly, the Lord cuts off the dayes of this life, and for recompence to his owne Elect giues life eternall, [d] *The righteous is taken away for the euill to come.* This is manifeſt in Ioſias, of whome it is ſaide, [e] *Beholde, I will gather thee to thy fathers, and thou ſhalt bee put in thy graue in peace, and thine eyes ſhall not ſee all the euill which I will bring vpon this place.* [d] Eſa. 57. 1. [e] 2. Reg. 22. 20.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghoſt for a ſeaſon: and then in the roome thereof he kindles an earneſt deſire and thirſting with grones and cryings vnto heauen, to be in the former fauour of God againe. This was Dauids caſe, when he complained and ſayd, [f] *My voyce came to God when I cried, my voyce came to God and he heard me: in the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort. I did thinke vpon God & was troubled; I prayed and my ſpirite was full of* [f] Pſal. 77. 1. 2. 3.

anguish. Selah. The like was the estate of the Church making her mone vnto God in Esay,

g *Esa.*63.17 g *O Lord, why hast thou made vs to erre from thy waies? and hardened our hearts from thy feare? returne for thy seruants sake, and for the tribes of thine inheritance.*

IIII. Fourthly, God graunts his seruants the holy meanes of saluation, namely preaching, prayer, sacraments, and holds backe the efficacie of his spirit *for a time.* In this case they are like the corne field that is plowed & sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shewe of any blade appeares aboue. Thus the spouse of Christ, when she comes into his Winefeller, she falles into a swownde; so as she must h *be*

h *Cant.*2.4. 5 *staied with flagons, and comforted with apples because she is sicke of loue.*

V. Fiftly, God giueth his children a strong affection, to obey his will, but he lets them faile in the act of obedience it selfe, like as the prisoner who hath escaped the hand of his Gailer, hath an affection to runne a thousand miles euery houre: but hauing happilie, his boults on his legges, hee cannot for his life but goe very softly, gauling and chafing his flesh; and with much griefe falling againe into the handes of his keeper. This is it, that Paule complaineth

i *Rom.*7.22 23.24. of when hee saith, i *I delight in the lawe of God, concerning the inner man, but I see another lawe*

in

in my members, rebelling againſt the lawe of my minde, and leading mee captiue to the lawe of ſinne, which is in my members. O wretched man that I am, who ſhall deliuer mee from this bodie of death?

The ſecond manner of Gods forſaking his Elect is when he hides his graces for a time: not by taking them quite away, but by couering them and by remouing all ſenſe and feeling of them. And in this caſe they are like the trees in the winter ſeaſon, that are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead; becauſe the ſap doth not ſpread it ſelfe, but lyes hid in the roote. Dauid often was in this caſe, as namely when hee ſaith, [k] *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour: is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to bee mercifull? Hath he ſhut vp his tender mercies in diſpleaſure?* Selah.

[k] *Pſal. 77. 78.*

This comes to paſſe, becauſe the Lord verie often in and by one contrarie workes another. Clay and ſpittle tempered together in reaſon ſhould put out a mans eyes: but Chriſt vſed it as a meanes to giue ſight to the blind. Water in reaſon ſhould put out fire: but Elias when he would ſhewe that Iehoua was the true GOD, powres water on his Sacrifice, and fils a trench therewith to make the Sacrifice burne. The

Cuncta dei opera ſunt in mediis contrarijs.

like appeareth in the worke of grace to ſaluation. A man that hath liued in ſecuritie, by Gods goodnes hath his eyes opened to ſee his ſinnes: and his heart touched to feele the huge and loathſome burden of them, and therefore to bewaile his wretched eſtate, with bitternes of heart. Hereupon hee preſently thinkes that God will make him a firebrand of hell: whereas indeede the Lord is now about to worke, & frame in his heart ſanctification and ſound repentance neuer to bee repented of. The man which hath had ſome good perſwaſiō of Gods fauour in Chriſt, comes afterward vpon many occaſions to be troubled and to bee ouerwhelmed with diſtruſtfulnes & grieuous doubtings of his ſaluation, ſo as hee iudgeth himſelfe to haue been but an hypocrite in former times, & for the time preſent a caſtaway. But indeede hereby the Lord exerciſeth, faſhioneth, and increaſeth his weake faith. In one word, marke this poynt, *That the graces of God peculiar to the Elect, are begun, increaſed, and made manifeſt in or by their contraries.*

A man in this deſertion, can diſcerne no difference betweene himſelfe and a caſtaway: and the rather if with this deſertion bee ioyned a feeling of Gods anger: for then ariſeth the bittereſt temptation that euer befell the poore ſoule of a chriſtian man, and that is a wraſtling and ſtrugling in ſpirit and conſcience, not with the

the motions of a rebelling fleſh, nor the accuſations of the diuell, which are oftentimes very irkſome and terrible, but againſt the wrath of a reuenging GOD. This hidden and ſpirituall temptation more tormenteth the ſpirit of man, than all the rackes or gibbets in the world can doe. And it hath his fittes after the manner of an ague, in which euen Gods owne ſeruants ouercarried with ſorrowe may blaſpheme God, and crie out that they are damned. Iob was in this eſtate: as hee teſtifieth, [l] *Oh that my griefe were waied* (ſaith he) *and my miſeries were laied together in the ballance: for it would be heauier than the ſand of the Sea: therefore my words are ſwallowed vp, for the arrowes of the almightie are in me, the venome thereof doth drinke vp my ſpirit, and the terrours of God fight againſt me.* And further he complaines that the Lord is [m] *his enemie*, that *hee writes bitter things againſt him*, and that *he* [n] *ſets him as a Butte to ſhoote at.* This was Dauids temptation whē he ſayd, [o] *O Lord rebuke me not in thine anger, neither chaſtiſe mee in thy wrath, haue mercie vpon me O Lord, for I am weake: O Lord heale mee, for my bones are vexed, my ſoule is alſo ſore troubled: but Lord how long wilt thou delay? Returne O Lord deliuer my ſoule. ſaue me for thy mercies ſake.*

l *Iob.* 2. 2. 3. 4

m *Iob.* 13. 24.

n *Iob.* 16. 12

o *Pſal.* 6. 1. 2. 3. 4

Hence it followes, that when any that hath beene a profeſſor of the Goſpell ſhall deſpaire

at his ende; that men are to leaue ſecret iudgements to God, and charitablie to iudge the beſt of them. For example, one Maſter ° *Chambers* at Leiceſter of late, in his ſickneſſe grieuouſly deſpaired, and cryed out that hee was damned, and after died: yet it is not for anie to note him with the black marke of a reprobate. One thing which he ſpake in his extremitie, (*O that I had but one droppe of faith*) muſt mooue all men to conceiue well of him. For by this it ſeemeth he had an heart which deſired to repent and beleeue; and therefore a repentant and beleeuing heart indeede. For GOD at all times, but eſpecially in temptation, of his great mercie *accepts the willes for the deede*. Neither is it to be regarded that hee ſaid he was dãned; for men in ſuch caſes ſpeak not as they are, but as they feele themſelues to be.

° *See the booke written of his death.*

Yea to goe further, when a profeſſor of the Goſpell ſhall make away himſelfe, though it bee a feareſull caſe, yet ſtill the ſame opinion muſt bee carried. Firſt, Gods iudgements are very ſecret. Secondly, they may repent in the verie agonie for any thing wee know. Thirdly, none is able to comprehend the bottomeleſſe deapth of the graces and mercies which are in Chriſt.

Thus much of the manner which God vſeth in forſaking his Elect: Now follow the kindes

of

of deſertion, which are two: deſertion in puniſhment, deſertion in ſinne.

Deſertion in puniſhment is when GOD deferreth either to mitigate or to remooue the croſſe and chaſtiſement which hee hath laide vpon his children. This befell Chriſt on the Croſſe, p *My God* (ſaith he) *my God why haſt thou forſaken mee?* this was the complaint of Gedeon: *Did not the Lord bring vs out of Ægypt? But now the Lord hath forſaken vs, and deliuered vs into the hands of the Midianites. Iudg.*6.13. q Maſter *Robert Glouer* Martyr at Couentrie, after hee was condemned by the Biſhoppe, and was now at poynt to bee deliuered out of the worlde, it ſo happened, that two or three dayes before his death, his heart being lumpiſh and deſolate of all ſpirituall conſolation, felt in himſelfe no aptneſſe nor willingneſſe, but rather a heauineſſe and dulneſſe of ſpirite, full of much diſcomforte to beare the bitter Croſſe of martyrdome readie nowe to bee laide vpon him, whereupon hee fearing in himſelfe, leaſt the Lorde had withdrawne his woonted fauour from him, made his moane to one *Auſtine* his friend, ſignifiyng vnto him howe earneſtly hee had prayed daye and night vnto the Lord, and yet coulde receiue no motion nor ſenſe of anie comforte from him, vnto whome the ſaide

p *Matth.*27. 46.

q *Fox. Act. Mon.*1555. *Septemb.*

Auſtine anſwered againe, willing him patiently to waite the Lords pleaſure, and howſoeuer his preſent feeling was, yet ſeeing his cauſe was iuſt and true, hee exhorted him conſtantly to ſticke to the ſame, and to play the man, nothing doubting, but the Lord in his good time would viſite him, and ſatisfie his deſire with plentie of conſolation, &c. The next day when the time came of the Martyrdome, as hee was going to the place, and was now come to the ſight of the ſtake, although all the night before praying for ſtrength and courage, hee could feele none, ſodainly he was ſo repleniſhed with the holy Ghoſt, that hee cried out clapping with his handes to *Auſtine*, and ſaying with theſe words; *Auſtine, he is come, he is come, &c.* and that with ſuch ioy and alacritie, as one ſeeming rather to be riſen from ſome deadly danger to libertie of life, then as one paſſing out of the world by any paines of death.

Deſertion in ſinne, is when GOD withdrawing the aſſiſtance of his ſpirite, a man is left to fall into ſome actuall and grieuous ſinne. And for all this no man is to thinke that GOD is the author of ſinne, but onely man that falleth, and Sathan. A reſemblance of this trueth wee may ſee in a ſtaffe: which, if a man ſhall take and ſet vpright vpon the ground, ſo long as hee holds it with his hand, it

ſtands

ſtands vpright; but ſo ſoone as he withdrawes his hand, though hee neuer puſh it downe, it falles of it ſelfe. In this deſertion was the good king Hezechiah, of whom the holy Ghoſt ſpeaketh thus. *Hezechiah proſpered in all his waies, therefore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the Land, God left him* (namely, to the pride of his heart to exalt himſelfe) *in tempting him, that hee might trie out all that was in his heart.* To this place appertaine, *Noes drunkennes, Dauids adulterie, Peters deniall of Chriſt.* The reaſon of ſuch deſertions may bee this. If a patient ſhall be grieuouſly ſicke, the Phiſition will vſe all manner of meanes that can be deuiſed to recouer him, and if hee once come to a deſperate caſe, the Phiſition rather than hee will not reſtore him, will imploy all his skill; hee will take poyſon, and ſo temper it, and againſt the nature thereof hee will make a ſoueraigne remedie to recouer health. The elect children of God, are diſeaſed with an inward, hidden and ſpirituall pride; whereby they affect themſelues, & deſire to be ſomething in themſelues footh of Chriſt: and this ſinne is very daungerous: firſt becauſe when other ſinnes die in a man, this ſecret pride gets ſtrength: for Gods grace is the matter of pride, in ſuch wiſe, that a man will be proud, be- 2 *Cro.* 32. 31. 32.

becauſe hee is not proude: for example, if any ſhall bee tempted of the diuell to ſome proude behauiour, and by Gods grace get the victory; then the heart thus thinketh, *Oh thou haſt done well, thou haſt foyled the enemie, neither pride nor any other ſinne can preuaile againſt thee; ſuch and ſuch could neuer haue done ſo:* and a very good man ſhall hardly be free from ſuch kinde of motions in this life. Secondly, there is no greater enemie to faith than pride is: for it poyſoneth the heart and maketh it vncapable of that grace, ſo long as it beareth any ſway, for he that wil beleeue in Chriſt muſt bee *annihilated*, that is, he muſt be bruſed and battered to a flat nothing, in regard of any liking or affectiō to himſelfe, that hee may in ſpirit mount vp to heauē, where Chriſt ſits at the right hand of the father, & as it were with both the hands of faith graſpe him with all his bleſſed merits, that hee may bee * wiſedome, righteouſnes, ſanctification, redemption, life, good workes, and whatſoeuer good thing he is, neither in, nor by, nor for himſelfe; but euery way foorth of himſelfe in Chriſt. Now, this bleſſed condition of a beleeuing heart, by naturall ſelf-loue and ſelf-liking is greatly hindered. God therfore in great mercie to remedie this daungerous corruption, lets his elect ſeruants fall into trouble of mind and conſcience, & if they happily be of greater

*1. Co. 1. 30 *Ioh. 15. 2. *Gal. 2. 20.

hardnes

hardnes of heart into ſome actuall ſinne: & ſo declaring his wonderfull mercie in ſauing thē, he is faine againſt his mercie to bring them to his mercie, and by ſin to ſaue them from ſin. By this meanes the Lord, who can bring light out of darknes, makes a remedy of ſin to ſlay pride, that inuiſible monſter of many heads, which would ſlay the ſoule.

Though this be ſo, yet none muſt hereupon venter to commit any ſin againſt Gods commandements, leaſt in ſo doing they caſt away their ſoules. For the godly man, though he fall into ſin, yet it is againſt his purpoſe, & it makes his heart to bleede: and the courſe of his life ſhall be alwaies vpright & pleaſing vnto God: becauſe he is led by the ſpirit of God.

The ends for which God vſeth deſertions are three, the firſt is the chaſtiſement of ſinnes paſt in the former part of mans life, that hee may ſearch them out, conſider them, and be hartily ſorrowfull for them: for this end was Iobs trial. *Thou writeſt* (ſayth he) *bitter things againſt me, and makeſt me to poſſeſſe the ſins of my youth.* Iob. 13. 26.

The ſecond end is, that God may make triall of the preſent eſtate of his ſeruants: not that he is ignorāt what is in mā; but becauſe he would haue all men know themſelues. To this effect ſayth Moſes. *And thou ſhalt remember all the way which the Lord thy God led thee in the wil-* Deut. 8. 2. & 13. 3.

dernes

dernes for tō humble thee & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commaundements or no. This also was the end why the Lord left Ezechias to prooue and trie what was in his heart.

This triall by desertion serueth for two purposes: for otherwhiles the Lord vseth it for the manifestation of some hidden sinne, that the godly may bee deeplier humbled, and craue more earnestlie the pardon of that and other sinnes. For as the begger is alwayes mending and peecing his garment, where hee findes a breach: so the penitent and beleeuing heart must alwayes be exercised in repayring it selfe where it findes a want.

Agayne, oft times this triall serues to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increase of them in the heart. The good husbandman cuts the branches of the Vine, not that he hath a purpose to destroy them, but to *make them beare more fruite.* In the Canticles when Christ left his spouse, then she riseth out of her bed, she opens the doore, *her hands drop mirrhe on the bar of the doore:* then further *she seekes* & calles for him, & praiseth him more than euer before. Dauid testifieth the like of himselfe: *In my prosperitie I sayd I shall neuer be moued, &c. but thou didst hide thy face and I was troubled.*

Ioh. 15. 2.
Cant. 5.

*Psal. 30. 6.

troubled. Then cried I to thee, O Lord, & prayed to my Lord. Laſtly, men that liue in the Church, being for a time left of God, become ſo impenitent as that they muſt be giuen vp to Sathan: yet for no other cauſe, but that the fleſh may bee killed, and the ſpirite made aliue in the day of the Lord. 1. Cor. 5. 5.

The third ende is the preuenting of ſinne to come. This appeareth in Paul; *Leaſt* (ſaith he) *I ſhould bee exalted out of meaſure through the abundance of reuelations, there was giuen vnto me a pricke in the fleſh, the meſſenger of Sathan to buffet me, becauſe I ſhould not bee exalted out of meaſure.* In the former times when the Lord among many others had ſet out *Cranmer* for the maintenance of his bleſſed trueth againſt his and Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but ſo as thereby he preuented many ſinnes, and prepared him to a glorious martyrdome. As ſome of his owne words may teſtifie which hee ſpake a little before his end: *And now* (ſayth hee) *I come to the great thing that ſo much troubleth my conſcience more than any thing that euer I did or ſayd in all my life, & that is the ſetting abroad of a writing contrary to the truth: which now here I renounce as things writtē with my hand contrary to the truth which I thought in my heart, and that for feare* 2 Co. 12. 7. 8

of

of death and to saue my life, &c. And for as much as my hande offended writing contrarie to my heart, my hand shall bee first punished therefore: for may I come to the fire it shall bee first burned. Answerable, when hee was at the fire, first hee burnt his right hand which subscribed; his bodie suffered the flame with such cõstancie and stedfastnes as he neuer almost moued: his eyes list vp to heauen, often he repeated his vnworthie right hand. Thus, death which hee most feared, he most desired, that hee might take reuenge of himselfe for his sinne.

The vse that all good Christian hearts are to make of these their desertions, is manifolde. First, if they haue *outward rest and walke in the feare of God, and bee filled with the ioy of the holy Ghost, let them not bee high minded, but feare,* least a forsaking followe. Secondly, if in any temptation they iudge themselues forsaken, let them consider this wonderfull worke of spirituall desertions which God exerciseth vpon his own children very vsually: and then it may please the Lord, they shall finde it to bee restoratiue against many a quame and swound of spirite and conscience into which otherwise they would certainly fall. Thirdly, seeing God for their triall dooth often withdraw himselfe from them, let them againe draw neere to God and presse vnto him; euen as a man that shi-

Acts.9.31.
Rom.11.20

uers

uers of an Ague is alwaye creeping to the fire. If it bee demaunded how a man ſhould come neere God, the anſwer is, by the vſe of his word and prayer. For by his word he ſpeakes to thee, and by prayer thou ſpeakeſt to him. Laſtly, ſeeing by deſertions God will take experience of his ſeruants, let euerie man *trie and ſearch his wayes, and euer bee turning his feete to the wayes of Gods commaundements: let him endeuour to keepe a good conſcience before God and before all men*, that ſo he may with Dauid ſay, *Iudge mee O Lord, for I haue walked in mine innocencie: my truſt hath been alwaies in the Lord: I ſhall not ſlide: proue me, O Lord, and trie me, examine my raynes and my heart.*

Iam. 3.18.
Pſa. 119.59
Act. 24.16.
Pſa. 26.1.2.

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